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RESERVE
STORAGE

THE
MISSIONARY HERALD.

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THE American Board Almanac of Missions for 1901 will be ready early in December. This annual has taken its place as a necessity in multitudes of Christian homes. We are confident that the issue for the coming year will be welcomed as heartily as previous numbers have been.

WE are more convinced than ever that in our Sunday Schools are resources for the work of Foreign Missions not yet touched by Congregationalists. In other denominations contributions from Sunday schools form a very important part of the year's receipts.

**S. S. Foreign Missions
Day, Jan. 20, 1901.**

Last year, under instructions from the Board, a special day was set apart in January for the work of the American Board. A Concert Exercise was prepared and many thousands of copies used to good effect. As a result of the effort the number of contributing schools increased seventy-eight per cent over the previous year, and the contributions increased by fifty-six per cent. And yet only one-fourth of the schools, as such, made contributions. There is room for still greater increase. Had all the schools contributed in the proportion of the schools that did contribute, the gifts would have been nearly \$80,000. We come again to suggest that our Sunday School Foreign Missions Day be set for January 20, 1901, and we invite the coöperation of all the schools. A Concert Exercise on China will soon be prepared, and freely given to all who wish it for the purpose of helping the work in China. Our missions have been passing through deep waters. For the sake of the martyred dead, both missionaries and native Christians; for the sake of those who remain, with everything lost to them, we appeal to the children of the Sunday schools to come quickly to the rescue and help reinforce and reinstate the work. Will the superintendents and pastors remember the Foreign Missions Day in the Sunday schools on January 20? Shall we not aim for \$50,000 for China from our Sunday schools?

IN our Notes for the Month record is made of the recent deaths of two saintly women who have wrought for many years in the mission field, Mrs. James Herrick, formerly of the Madura Mission, and Mrs. "Mothers in Israel." S. C. Pixley of the Zulu Mission. Mrs. Herrick went to the Madura Mission fifty-five years ago, retiring in 1883 from the service on account of the ill health of her husband. Mrs. Pixley went with her husband to Natal forty-five years ago, securing in Natal, to all human appearance, better health and a much longer life than she would have had in America. The Lord be praised for such lives as these!

THE more we learn of the condition of the state of affairs at Peking during the siege, the more convinced we are of the truth of the remark of Miss Andrews that "by all the laws of nature there ought to have been a pestilence in Peking during the last summer." **Answered Prayers.** Al- ways in an unsanitary condition, so foul that foreigners have felt compelled to flee to the hills for the summer months, the conditions at Peking were tenfold worse than ordinarily, because of the large numbers crowded into such a small space, with insufficient and unwholesome food and little possibility of caring for the sick. There would seem to have been a greater exposure of life from all these causes than from the swords and bullets of the Chinese. The Providence that protected our missionaries from pestilence and the shafts of their foes should be devoutly recognized, and thanks given to the Hearer of prayer.

AMONG the mission schools of higher grade in Asiatic Turkey, none is more successful or growing at a more rapid rate than the American Collegiate Institute for boys at Smyrna, under the care of Rev. Alexander MacLachlan. **The Institute for Boys at Smyrna.** The pupils for this school are drawn mostly from families that are able to meet the expense of instruction, so that the Institute is already self-supporting, not including the salary of the missionary in charge. The growth has been so rapid of late that the present quarters, ample for its needs a few years since, are now quite insufficient. There has been purchased recently a lot adjacent to the premises of this Institute, on which stands an old silk cocoon warehouse, which consists simply of four walls and a roof. As it now stands it is useless for any purpose connected with the school, but by the expenditure of a sum not exceeding \$2,500 it can be made to serve perfectly the needs of the school, furnishing a room for general assemblies, a large dining-room and other necessary rooms. The Prudential Committee heartily endorses the Institute under its present management, and would gladly provide suitable resources, but under existing conditions finds itself unable to meet the expense of thus fitting up the warehouse for its uses.

This Institute, like all similar schools in Asiatic Turkey, is one of the most hopeful centers of evangelistic work afforded by the station, and is at the same time training the men who are in constant demand as teachers and preachers for the many outstations of this field. So great has been the success of the school in the past and so directly does the school subserve the main missionary interests for which the station is maintained, that the desired enlargement is felt to be precisely in the line of most hopeful and necessary work. A gift for this special purpose at this time would bring most opportunity and valuable aid to the effective prosecution of our missionary work in this interesting field.

THE delay in the issuing of the report of the Ecumenical Conference is not surprising, in view of the great amount of labor involved in the preparation of two huge volumes. **Ecumenical Conference Report.** We learn that copies will probably be ready for delivery about the fifteenth of December.

THE receipts published in the *Herald* from month to month are a silent and effective reminder of duty and privilege, as regards this work of the American Board. Please review the report given below, and give the facts sober attention:—

	October, 1899.	October, 1900.
Donations	\$48,872.38	\$46,005.24
Donations for the debt	87.08	59.82
Legacies	11,134.27	6,469.53
	\$60,093.73	\$52,534.59
	2 mos., 1899.	2 mos., 1900.
Donations	\$64,258.07	\$55,606.11
Donations for the debt	131.08	164.82
Legacies	18,423.22	12,494.83
	\$82,812.37	\$68,265.76

Decrease in donations for two months, \$8,651.96; increase for the debt, \$33.74; decrease in legacies, \$5,928.39; net decrease, \$14,546.61.

The Prudential Committee is just now at its annual task of making appropriations for the coming year. The Forward Movement is in the air, and has been refreshing us these past two years. The cry of India has touched many hearts; the unprecedented calamity in China has appalled us with the severity of its blow, and every instinct of loyalty to Christ and his servants, and their work in that country calls to the Churches to rally to its support, and reinstate the work. It is not a time to report a decrease in receipts. Such, however, is the case during these last two months. It cannot, we are sure, continue. We must look forward with an inspiring hope that we shall see great things, beginning even before we have passed into the doorway of the new century.

THERE has been little change in the situation at Foochow since the reports printed last month. A terrible flood, occurring on the day which had been named as the day on which the Christians and foreigners would be killed, put an entire quietus upon the effort. Following the flood, in which hundreds were drowned and thousands had their property swept away, the foreigners at Foochow, as Miss Hartwell reports, raised a relief fund of \$5,000, while the provincial treasurer, who is a nephew of the famous Viceroy Chan Chi Tung, gave an equal amount of rice. On the tickets by which this relief was distributed was printed the fact that the foreigners had a share in this distribution, so the charity of the foreigners was advertised far and wide, and had a good effect. It is not expected that the missionaries will be able at once to go far inland, but the consuls agreed with them that the schools and colleges in Foochow and its suburbs should be opened, and that such a course would give moral strength to the officials in convincing the Chinese that order will be preserved. Miss Hartwell reports that it is with great joy that they believe that the educational department will suffer no detriment. The day schools have been kept open, as usual, all summer, and the churches and chapels have held their regular services uninterruptedly.

INCIDENTS are constantly reported to us from those who were besieged in Peking, illustrating the condition of affairs in the city and the strain under which all foreigners lived during the siege. Dr. Ingram **Mines under Peking.** sends us a brief account of one of the devices which the Chinese used to destroy the legations, the missionaries, and the native converts. He says: "They tried starvation, then every effort was put forth to burn us out, and failing here, they bent their energies to bring about our annihilation by means of mines. They have long been noted for their use of this device in military operations. From prisoners captured we learned that miners had been brought from the coal-fields on the Western Hills, and were then at work under our legation. These statements were corroborated by our guard, who heard the faint sound of picks day and night. You can imagine the uncanny sensation which took possession of us as we realized that we were probably living on the top of a volcano, which might belch forth at any moment. We immediately set to work digging counter-mines. These were ditches three feet wide and from ten to fifteen feet deep. We dug these in every direction, hoping to intercept the mine. About this time a mine was exploded under the French Legation, and one house was destroyed with two marines, opening up a gap in our fortifications. The French called upon the Russians for assistance, and a company of Cossacks responded as the Chinese were coming through the breach. A stubborn fight ensued, in which hundreds of the invaders were mowed down. It required twenty carts for three days to carry away the enemy's dead. Fifty of the Chinese who had come too close were killed as this mine exploded. After we were relieved we found another mine, extending from the Imperial Carriage Park under one of the large two-story buildings in the British Legation. This mine was 192 feet in length, and the magazine was charged with fourteen cases of powder. A hundred feet of fuse was found in position. Two hours more of work would have completed it. Upon exploring it, it was found that gas had come into the working, and the Chinese not having pumps were forced to abandon the project on the verge of completion. The construction of this mine, with its peculiar turns, proved to us conclusively that all the while we had spies within our camp."

CAN we imagine the emotions that must have filled the hearts of the missionaries at Peking when, on June 19, the message came to them that they must leave the Legation, and that it was impossible for them **A Sore Conflict.** to do anything for the Chinese Christians. Mrs. Goodrich writes: "For us to go in care of Chinese troops meant to be slaughtered by the wayside; it meant leaving our people to be massacred; it meant forsaking them — not dying like good shepherds with them. To stay meant sacrificing our children when there was a slight chance of escape. I never was placed where duties seemed so conflicting. We could do nothing by staying, yet for us to leave our people in a time like this seemed like betraying every confidence they had placed in us. Oh, the agony of our prayers! And God heard, and we were told we could go to the British Legation *and bring our Christians.*"

A STRIKING story is told by Rev. Sidney L. Gulick of a summer school held at Imabari, the success of which is largely due to the enterprise of the pastor, Rev. Mr. Tsuyumu. From August 10 to 17, four full sessions were held each day, with lectures by Japanese and foreign scholars on a great variety of topics of a religious, historical, or sociological character. Such themes as "A General View of Psychology," "Introduction to Social Science," "The Life of Faith," "The Expansion of England," "The Relation of Christ's Doctrine of the Kingdom to the State," were treated by Mr. Sakata, Dr. Yuwasa, Mr. Tomita, Mr. Takahashi, and Mr. Gulick. A sunrise prayer-meeting was held each morning, on the beach, at 5.30 o'clock. During the sessions Mr. Gulick had a Bible class for the study of Colossians. The special reason for opening this school in the comparatively small town of Imabari was that a large number of young men of the place go to the cities for their higher education, and are at home in the summer for their vacation. In the government schools they are under no religious influences, and Mr. Gulick says that the pastor of the church in Imabari, supported by the deacons of the church, who are capable, clear-headed business men, conceived this plan of opening a summer school which would attract and influence these young men. Surely this is a Christian enterprise, and it was rewarded by excellent success.

WE may well be amazed at the calm and steadfast persistence of many of our missionaries under the present circumstances, as they hold fast to their work with no thought of retreat or complaint. How can they be so calm and even joyful? One of their number reveals the source of his strength when he writes: "I assure you that were it not for my firm confidence that this is God's work, and that he has led and is leading me in it, I could not bear up under it a single day. Rob me of the rest in Him and access with boldness unto his throne of grace, there is no power under heaven that could keep me here."

REFERENCE is made in a great number of letters received at these Rooms to the character and services of the late Dr. Cyrus Hamlin, and we give here, as requested by a vote of the Local Conference of the Evangelical Churches in the province of Nicomedia, Western Turkey, the following Minute passed by that body at its session on September 28, and signed by its Clerk, Hovsep Djedjizian:—

"To the entire Armenian nation, but especially to the Evangelicals, whom he helped to organize into a community with rights and privileges, Dr. Hamlin was a spiritual father and guide. In his day he trained and instructed our preachers and other influential brethren, and both pecuniarily and by personal labor he aided our churches, schools and benevolent institutions. His Christian character and indefatigable ingenuity remain to us an ideal and an example. The departure of this aged servant of God into the light of his Master's immediate presence, while gain to him, leaves us with a sense of irretrievable loss. We desire that this expression of our heart's feelings be endorsed in our records as a perpetual reminder to us of Dr. Hamlin's life and work."

**A Summer School
in Japan.**

**The Source of
Strength.**

**In Memory of Dr.
Hamlin.**

It is a great pleasure to report that, after many delays, the company that is to establish a mission at Guam, Micronesia, has been enabled to sail for that new station. When the *Morning Star* was sold last spring we were encouraged to hope that we could send our missionaries and a limited quantity of supplies by one of the government transports touching at Guam on the way to Manila. The transport service, however, was greatly necessitated by the sudden necessity of sending troops and supplies to out-going missionaries reach their field, and, the transport steam-Department, sailed having on board as missionaries for Micronesia. Rev. Francis M. Price and wife associated in the minds of our friends with the mission at Ruk, and who have been encountered while in this country in securing funds for an advance work among the islands, are now to be located at Guam, and with them Miss Mary Augusta Channell, who now goes out for the first time. Miss Channell was born in Montreal, Canada, in 1874, her family now residing in Sherbrooke.

Advance in
Micronesia.



MISS MARY A. CHANNELL.



DR. E. E. HYDE



MRS. M. E. HYDE.

Educated in the public schools of the United States, she has had special training in the city hospitals of Holyoke, Mass., and Syracuse, N. Y., and afterwards in the Bible Normal College at Springfield, Mass., and in the latter place has served for a time in city missionary work. On the *Solace* also go

two new missionaries: Rev. Edward E. Hyde, M.D., and his wife, Mrs. Mabel E. (Selleck) Hyde. Dr. Hyde is from Galesburg, Ill., and graduated from Knox College in the class of 1896. He took his medical degree from the College of Physicians and Surgeons in Chicago. While in college he was connected with various periodicals as editor and reporter. He was ordained at Galesburg, June 15, 1900. Mrs. Hyde was also from Galesburg, receiving her education in the schools of that place. A note from Mr. Price, written on board the *Solace* as she was about to sail, reports that they are well accommodated, and leave in the best of spirits. Our acknowledgments are due to the Navy Department of the United States for its aid in this matter. Since the German government has taken possession of the Caroline Islands there is promise of a great increase in the means of communication with that part of the world, some new lines of steamers having been established which will touch at the prominent islands. Meantime the Prudential Committee is considering carefully what plans to adopt for providing for the best interests of its work in Micronesia.

Do not fail to read the letter of Dr. Ament from North China, or the article by Mr. Ewing in the Young People's Department, referring to the courage and brave bearing under fierce persecution of the native Chinese Christians. These testimonials are quite in accord with the striking declaration of Minister Conger, which we printed last month, that these native Christians rendered invaluable help in the preservation of the missionaries and legations, and that without them their salvation would have been impossible. In the heat of indignation against the Boxers and the government some have been led to say that the Chinese are not worth saving. The testimony is all the other way. They have proved themselves, when touched by the message of the gospel, to be steadfast, faithful, self-sacrificing, and even valiant. Multitudes have shown themselves worthy of the crown of the martyr. What beautiful faith and courage was that shown by Mr. Hsieh, of the Peking church, of whom Dr. Ament writes, that he asked, in view of his near martyrdom, that he might "put on his best clothes as he was going to the Palace of the King." Was it altogether strange that his persecutors should be so amazed at his fortitude that they dug out his heart to find the secret of his courage? Clearly the Chinese make good Christians.

A GENEROUS, and we wish it might be a widespread, effort is to be made by many friends of the Board to secure in their several churches the formation of clubs for the *Missionary Herald*. The price, in clubs of not less than ten, at fifty cents a year, is low enough to put the magazine within reach of great numbers who do not now take it. Such clubs can be formed by energetic persons much more readily than has been supposed. Will not some individual, as part of his or her missionary service to the Master, undertake the work of forming such a club? A little effort on the part of a great many would place our magazine in multitudes of families, and we are confident would greatly help forward the missionary work entrusted to us by our Master.

**The Native
Christians in China.**

**Missionary Herald
Clubs.**

SHANSI—AND WHAT REMAINS.

INFORMATION that reaches us from China, especially some statements received from Rev. Henry D. Porter, M.D., formerly of Pang-Chuang, but now at Tientsin, makes clear the fact that Yü Hsien, the notorious governor of Shansi, was entirely responsible for the massacre of foreigners in that province. Yü Hsien was the governor of the province of Shantung when the Boxer movement had its start, and its rapid progress there was due to his connivance and instigation. It will be remembered that he was removed and ostensibly degraded, but in reality he was promoted at once to the governorship of Shansi, where he seems to have had unlimited power in the carrying out of his anti-foreign prejudices. A prominent young man, connected by blood with a member of the Tsung li Yamen, testified before the British legation, a few days after the rescue, that Yü Hsien invited all the foreigners in and near his capital city of Tai-yuen-fu into his yamen, on pretense of sending them under escort to the coast. Having securely confined them, they were put to death and Yü Hsien immediately made a demand upon the imperial court for a reward for his services. This report, Dr. Porter states, is fully confirmed. No wonder that under the governorship of such a villain massacres were perpetrated in all the districts of the province.

The first outrage occurred on June 28, at Hsiao Yi Hsien, upon persons connected with the China Inland Mission. At Shou-Yang there was a company of independent workers in charge of Mr. T. W. Pigott, with whom were two daughters of our Mr. Atwater, of Fen-cho-fu. After taking refuge in the mountains, they were arrested and compelled to go to Tai-yuen-fu, where there is a large English Baptist Mission. It was on the 9th of July that the governor, who had previously secured a complete list of the foreigners, committed the murderous act upon thirty-three missionaries, including their wives and children. About forty native Christians were killed at the same time, and later some ten Roman Catholic priests. The massacre of our missionaries at Tai-ku occurred on the 31st of July, and with them about 100 Christians, sixty of them being Roman Catholics. Our mission station at Fen-cho-fu, which is fifty miles southwest of Tai-yuen, was unmolested until August 13, when the district magistrate was ordered to send our missionaries away. He replied that these foreigners were kindly disposed, had done much good, and there was no occasion for driving them away. But the prefect insisted, and they were compelled to depart, under a guard of twenty soldiers. On the way the soldiers fell upon them and they were all slain. This report comes from a native Christian teacher who is deemed thoroughly reliable. The story is a most distressing one, and there seems little to relieve the darkness of the tragedy.

Yet there are some items just brought to view in a letter from Dr. I. J. Atwood, the only surviving male member of the Shansi Mission, who is now in this country, which may well give us some cheer. Dr. Atwood says:—

“It appears that even the local officials at Tai-ku and Fen-cho-fu were loath to do injury to those whom the people in general, not merely the native

Christians and adherents, but the people in general, held in esteem for their works of love and mercy. It appears also, so far as I can judge, that buildings at Fen-cho-fu, at least, were sealed up by the authorities and hence are probably standing. It is, moreover, probable that most of our Christians at Fen-cho-fu have escaped the sword of the Boxer, since they were most of them dwellers in villages, and the lists would not be surrendered by the head dispenser, even if he were beaten to death. Although he received 600 blows and must have been in a terrible condition, I know he would not give the lists demanded; he comes of hero stock. His mother and brother, although not professing Christians, would never betray a trust of that kind. Noble Liu Feng Chih, who was six feet two inches in height and great in spiritual stature, it seems, was the first one to suffer martyrdom. The memory of his name is as imperishable in the whole province as that of any emperor of China.

“I have a testimonial from the Tai-ku church, given us when we left the field, with a list of 135 Christians and adherents. The scroll is of corn-colored satin and six by eight feet, done in red ink by the hand of Mr. Liu. No doubt several

of these on the list have suffered martyrdom. Those in the more distant villages, like those at Fen-cho-fu, have doubtless escaped. They are sadly in need of leaders, but I do not apprehend that many have given up their faith. On the contrary, I feel sure that very many have been prepared by these shocking deeds of barbarism to renounce heathenism and cast in their lot with the Christian church.

“May the God of justice and peace soon send enduring harmony to this greatly distracted land!”

In the last issue of the *Missionary Herald*, in connection with an article in the Young People's Department from the pen of Rev. Mr. Williams, we gave a photo-engraving of this Deacon Liu of whom Dr. Atwood speaks. We did not know then what Dr. Atwood says concerning him, neither did we know that he had suffered martyrdom. We therefore reprint the engraving, assured that our readers will be glad to see his noble face and form.



DEACON LIU, OF TAI-KU.

REV. M. L. GORDON, M.D., D.D.

It is with deep sorrow that we have to record the death of Rev. Dr. M. L. Gordon, of the Japan Mission, which event occurred at Auburndale, Mass., on November 4. It is a remarkable fact that of the thirty-seven male missionaries sent by the American Board to the Japan Mission since its commencement, in 1869, there have been only two deaths — Dr. A. H. Adams, in 1871, and Rev. R. H. Davis, in 1899, who had retired from the mission several years previously.



REV. M. L. GORDON, M.D., D.D.

Of this goodly company who have been so long spared on earth Dr. Gordon is the next to go. He was born in Waynesburg, Penn., July 18, 1843. Shortly after he entered college he enlisted for three years in the army as a member of Company G, 85th Pennsylvania Volunteers. After an honorable discharge, he graduated from the college at Waynesburg in 1868, and from Andover Theological Seminary in 1871. Subsequently he studied medicine in Brooklyn, and took his degree of M.D. at the College of Physicians and Surgeons, New York City. He married Miss Agnes H. Donald, of Andover, on July 13, 1872, and they sailed for Japan on September 1 of the same year.

The offer of service made by Dr. Gordon in 1871 reveals the fact that it cost him the severest struggle of his life to turn from his medical to theological study, that he might become a minister. Subsequently he completed his medical studies in the thought of laboring both as an evangelist and a physician. Experience, however, after reaching the field, led him to believe that he could work successfully in but one of these lines, and he gave up the practice of medicine. In this offer of service he expresses a strong preference for Japan as his field of labor, but he adds, "If it is thought best, on the whole, that I go elsewhere, I shall go cheerfully."

A clear indication of the estimate formed of him during his theological course is given in a sentence from Prof. Austin Phelps, in a letter warmly commending him to the American Board, "When it has been necessary to

consult with a student in the administration of seminary affairs, I have found it best to confer with him [Mr. Gordon] more frequently than with any other one."

Dr. Gordon was originally connected with the Cumberland Presbyterian Church, but he threw his whole soul into the missionary work under the care of the American Board. Of the character of that work another shall speak. When he returned to the United States on furlough, in 1899, an arrangement was made with him by the Hawaiian Evangelical Association, to which he was led to consent for reasons of health, that he take up work at the Islands in behalf of many of the Japanese who were flocking to Hawaii. But the state of his health caused the postponement from month to month of this plan, till at last it became evident that his work on earth was done. He met the messenger of death not merely calmly but joyfully, testifying that the gospel he had preached bore the test of a death-bed. In a sermon of his own which touched upon this matter, as it was read to him a few days before the end, he found nothing to alter except a single phrase which spoke of "the grim monster, death." He wished that phrase stricken out. "There is no such thing."

Dr. John C. Berry, who went to Japan the same year that Dr. Gordon did, and who was associated with him most intimately, gives the following tribute to his memory:—

"One of the first five men sent to our beloved Japan Mission has fallen, and the remaining four deeply mourn his loss. As one of the five, and in the absence of the other three, I am glad to speak a word of loving tribute to the memory of our fallen brother. For twenty-five years I have known him as only missionary associates in the foreign field can know each other, and from that knowledge I am able to say that Dr. Gordon must be classed among the noblest of the noble men who have represented the Church of Christ in the foreign mission field. His faithfulness in the discharge of the duties of his great trust as an ambassador for Christ; his ripe scholarship; his clearness of statement both on the platform and with his pen; his excellent judgment; his kindly charity for others; his loyalty to friends; his strict integrity; and his profound reverence for the word of God, gave him a strength of character and a prestige among his brethren, which placed him among the foremost workers that are moulding the thought and transforming the life of the Far East today.

"His judgments always carried great weight in the councils of the Mission, bearing, as they did, the impress of careful thought and investigation. His upright character, his profound scholarship, his ability as a teacher, and his quick sympathy with young men, gave him a strong hold upon his students in the Doshisha. His forcefulness in preaching, his spirituality in counsel, and his humility in discipleship, made him an ever welcome helper among the Japanese churches. Everywhere he was hailed as their friend, and no struggling, discouraged evangelist, or suffering native Christian ever sought his help or sympathy in vain. No one could associate with Dr. Gordon without being impressed by his earnestness, and by those large qualities which

mark the superior man. He was a friend, association with whom made his friends larger, purer, nobler.

"As I witnessed the departure of his bier from his late temporary home in Auburndale, I could truly thank God for his noble life, and rejoice in the blessed thought that life's friendships here are continued in heaven."

AFTER THE RESCUE AT PEKING.

BY REV. ARTHUR H. SMITH, D.D., OF PEKING.

FROM those who are on their homeward way you will hear some of the details of the strange and indeed wonderful history of the months since last we were able to write. It is a story more marvelous by far than any told by De Foe, and, but for the great cloud of witnesses, it has often seemed to us that it must appear to the world at large absolutely incredible. There were many important crises in which our escape from extinction was surely due to nothing less or else than the restraining Hand of God upon the Chinese about us, who in many ways were so well able to extinguish us at a blow, but who never did it.

The more details come slowly filtering in from every quarter, the more manifest it is that our mission as such is entirely broken up. Kalgan, Pao-ting-fu, Tung-cho, and we suppose also Pang-Chuang and Lin-Ching, are utterly destroyed, scarcely one brick left on another of the places which we are able to inspect, and the same, as you have long since heard, is the case in Peking. So far as we know there is not in all these stations, aside from "real (?) estate," a dollar's worth of mission property. Mr. Tewksbury has just returned from a two days' visit to Tung-cho, and more than confirms what the party that passed through last week wrote back to us here. One can ride a horse over all the dwellings in the city, but one cannot be sure which was which, so completely are the landmarks obliterated. There was a quantity of powder stored in a temple not very far away, and after the Japanese occupation of the city, this was by some means exploded, with a terrible concussion which wrecked all that part of the city. There is no business doing, for the city as such is extinct, and those shops which have not yet been burned have been looted. A more signal case of Nemesis it is hard to remember, and I intend to gather up some of the leading facts and present them in that light.

Not long after we had been delivered we all had a meeting in the "Palace" (the residence of one of the Manchu princes), from which this is written, and discussed what we would better do. It was felt to be largely a matter for individual action, since the forms of activity hitherto available are entirely closed, and there remains only the care for the remnant which has been saved from the almost universal ruin of our churches. This ruin only becomes the more complete as fuller details come to hand; but it is too soon to generalize the results yet.

We all approved of the departure of those who have gone. Mr. Ament

and Mr. Tewksbury have each got a large place in which to gather about them such Christians as remain. The ladies are watching over the remains of the Bridgman School, which it did not seem feasible to unite with the larger number of the American Methodists. Mr. Tewksbury is anxious to recommence some form of college work during the coming winter, and I am not sure that something may not be done in the way of classes. But the circumstances are so extraordinary in every way that I do not feel at all hopeful of the experiment. The bulk of the Chinese are entirely dependent in every way, although a few may be able to earn something from the start. We have already sent a united telegram asking for financial assistance, as you know, and the use of this sum is likely to require most of the time of one person. How this is to be combined with the general oversight of a great establishment like this, and in addition carry on a college, I must confess I do not yet see.

The political question underlies all others in China, and it is so complicated that it is impossible to see three feet ahead. If Russia is to possess this territory — as she evidently intends, and as many assume — we shall have a hard preliminary fight for mere toleration, with the danger of losing in substance what we may wrest from her in the form of a shadow. Of course no missionary society will spend a dollar in resuming its work unless there is some certainty, greater or less, that the work will not be again destroyed. What Japan would do we cannot say, only the question is an open one, and the great war in which this ownership is to be settled may not take place for a year or two yet.

It is not unlikely that Shantung will fall to the Germans as an entire possession, in which case mission work there would naturally be altogether dissociated from that in this province, although that might not be a necessity. We have no authentic accounts as yet, or indeed any account at all, of the condition of things in our field. But on general principles I have been confident that it will be a long time before it will be either wise or safe for missionaries to revisit the interior. The mere presence of an allied force in Peking does nothing to quiet the excited country near or far, but rather inflames it. Every day we hear of fresh gatherings of Boxers, and the allaying of this terrible storm may be the work of years, not to say decades.

Whatever Power takes over Chihli has first to reëstablish order, and while this can be done, it is impossible that the new conditions can do more than slowly filter into the Chinese consciousness. It does not appear to me to be a time for preaching at all. Men's minds are not in a condition to hear, and if they do, there is considerable danger of an eruption into the churches of those who wish the "protection" which it is seen the foreigners alone can give.

For many months we have worried along without any money, having none and no use for it if we had it. I suppose this state of things is now over, but we have thus far no communications with the source of supplies, and live literally by faith.

Peking, Sept. 1, 1900.

IN LOVING REMEMBRANCE.

[At the Annual Meeting at St. Louis the Board was impelled by a common impulse to express, in some way, to the kindred and friends of our missionaries who have suffered martyrdom in China, the deep sympathy felt for them in their great bereavement. Accordingly the following letter was prepared, and has been sent to the kindred of these beloved missionaries, as far as their addresses were known.]

ST. LOUIS, MO., October 12, 1900.

To the Widows and Children, the Fathers and Mothers, and other Relatives of the Missionaries who have recently laid down their lives for Christ, in China.

DEAR CHRISTIAN FRIENDS:—The American Board, at its meeting now closing in this city, desires to express in its own behalf and in behalf of the churches it represents, to you all, its deep and tender sympathy in the great sorrow that has come to your homes and hearts.

This is no common grief that has befallen you. When, years ago, some of you bade farewell to your beloved ones as they were about to go to a distant land with the message of salvation, or when others of you recently parted from loving companions to seek rest and health in the home land, you little thought that you were bidding them a last earthly farewell, and that they were to suffer martyrdom for him whom they loved and served with supreme devotion.

And yet this fiery trial through which they passed to a martyr's crown, was all the while a possible outcome of the mission of loving sacrifice which they had undertaken.

They were, during all those years, hazarding their lives for the name of our Lord Jesus Christ. And when the end came, they were faithful unto death, and, according to the promise, have been given the crown of life. They have gone up out of great tribulation, and now, arrayed in robes made white in the blood of the Lamb, are to be forever blessed in the presence and service of God.

We cannot doubt that he who makes the wrath of man to praise him, and who, through human agency, is fulfilling his promise to give his Son the nations for his inheritance, and the uttermost parts of the earth for his possession, will so overrule these terrible events for the advancement of his kingdom, that our dear ones, whose lives have been cut off, will do more good by their triumphant faith and heroic example than they could otherwise have done; and that the prayers and the efforts of Christians all over the world will be centered on China as never before, and that all the men and the treasure needed for the evangelization of that mighty empire will be at the service of the churches through their Mission Boards.

While, then, in loving and tender sympathy we mingle our tears with yours, we cannot but rejoice in our grief that the lives of our dear ones have not been sacrificed in vain.

Especially do our hearts go out towards those dear little children who went down with their parents under the cruel assault, but we are consoled by

the thought that they are now in the arms of Him who said: "Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God."

We would also express our sympathy with the churches from which our loved missionaries went forth to advance the Kingdom of our Lord, in life and in death: and especially would we gratefully recall the service rendered by Oberlin College and Seminary in preparing most of the members of the Shansi Mission who have fallen, for their great work.

It is, dear Christian friends, a comfort in our great sorrow, to know that our Heavenly Father is on the throne, and that his heart of infinite love is set on bringing this world into loving loyalty to himself through his Son, and that he will, against all opposition, carry forward his purpose to the blessed consummation.

On behalf of the Board, in Christian love and tender sympathy.

SAMUEL B. CAPEN, *President.*

FRANKLIN W. FISK,

Special Committee.

REPORTS OF COMMITTEES AT THE ANNUAL MEETING.

[These reports, which are ordinarily appended to the Minutes of the Annual Meeting, are so interesting and valuable that they are given here that they may have a wider circulation among the constituency of the Board.]

The Committee on the Treasurer's Report,

Hon. S. F. Smith, Chairman.

Your Committee appointed at the last annual meeting respectfully report that they have carefully examined the Treasurer's report, which has met the approval of the Auditing Committee and bears a satisfactory certificate of an expert accountant, who has also examined the securities and bank accounts of the Board and reports the same as agreeing with the Treasurer's books.

So far as the Treasurer is concerned, we most heartily commend the faithful performance of his duties and the safe care of the funds, and accurate account of receipts and disbursements—but beg leave to make some suggestions, which, if acted upon by individuals and churches, would make happier all concerned, and be the means of untold good in the years to come.

First, that the plan proposed by our honored, efficient, and practical President, Hon. S. B. Capen, to raise a Twentieth Century Fund of \$250,000 with which to equalize the receipts from year to year, should be adopted and carried into effect, and that without a moment's delay.

Second, we note with pleasure the reduction of the debt by about \$6,000, but regret that the Prudential Committee has not been able to set aside a larger proportion of the legacies to the reduction of the debt (as we understand the Prudential Committee does not feel bound to use the excess in legacy receipts above \$100,000 to reduce the debt, until such time as the contributions are increased sufficiently to meet the expenses).

Third, we would emphasize the injustice of the United States Revenue Tax, as applied to charitable legacies, knowing that legacies are being withheld because of such tax. Strenuous efforts should be made to have this tax abolished.

Fourth, the plan of annuity donations is to be commended, that is, donations to be made in lifetimes, the donors to receive the income at specified rates so long as they live, thereby practically making bequests during their lives.

Fifth, the West has become prosperous and the annual meeting is there held this year. We would suggest the seeking of larger donations *now* in this favored region. The West has large hearts and full pockets.

Sixth, the membership of our Congregational Churches in the United States is about 600,000; perhaps one-half can or will give nothing. We believe that the average amount from the other half can and should be made \$3.00 per member this very year; \$900,000 at once would save more souls and hasten the millennial day. It can be done.

The Committee on the Home Department Report,

Rev. Dan F. Bradley, D. D., Chairman.

We have had before us the full report of the Prudential Committee, giving the details of the management of the Home Department during the fiscal year just ended, copies of which have been placed in your hands.

The report covers the usual ground and relates the thrilling story of these vast operations with businesslike precision and Christian modesty. The American Board has a large army of workers overseas, including 539 trained men and women from the United States and Canada, 3,472 black, brown, yellow, and white assistants in a dozen different lands—preachers, catechists, school teachers, and physicians. These men and women upon its pay-roll manage a costly plant worth millions of dollars, consisting of churches, colleges, seminaries, primary schools, industrial schools and farms, hospitals, dispensaries, book stores, and a fleet of steam, sail, and other vessels. This business is carried on at a distance of thousands of miles from the headquarters in Boston, necessitating wise administration in the transmission of funds and supplies of all sorts, and involving the use of the most modern as well as the most primitive methods of transportation and remittance.

Besides the regular work of preaching, teaching, and healing the sick, and generally advancing the cause of Christian civilization, which constitutes its regular work, the Board and its representatives on the field are not infrequently called upon to heal the wounds of massacre and war, to help in the rehabilitation of pillaged cities and ravaged territories, and it becomes its special duty to minister to famine sufferers and flood sufferers, and to be the agents and almoners of a widespread Christian charity.

This important army of workers of the Board is under the administration, on the field, of the Foreign Secretaries. But to the Home and District and Special Secretaries belongs the duty of securing the men and women to fill the places of those who fall, to maintain in its strength the spirit of the organization, to find the means which in increasing measure is needed to carry on its vast enterprise; and to the Prudential Committee belongs the duty of making economical expenditure of the same, while supervising and directing all the work of these officers. The task is one for men of wide outlook, of sterling character, of statesmanlike abilities.

Your Committee beg to report that the Board is fortunate in having for its servants on the Prudential Committee, and in the various offices under their direction, just such wise, shrewd, capable, honest, Christian men.

We beg to say further that in its first task of securing men and women for the far field the Board has been successful, to a marked degree, in choosing and sending

to their several fields this year forty new missionaries, who have been selected with the greatest care. The impression has gone abroad that material for missionaries is exceedingly abundant, owing to the fact that hundreds and even thousands of consecrated students in the Student Volunteer Movement are waiting to be sent. The fact is that no thoroughly capable and properly equipped person who has met the requirements of the Board for work in the field has failed to secure a commission. Not all who are willing to go as missionaries ought to be sent. Not every one has the sound body, the sane mind, the rare good sense, the proper training, the competent scholarship, the steadfast Christian faith, the tried capacity, and the spiritual power which are now being increasingly needed in the case of those who are to become the leaders of Christian civilization in the fields of the American Board. The Home Department and the Prudential Committee realize that none but the best must be sent; men and women who would be strong enough to be leaders in our great churches and our great missionary societies at home—men and women of resource and initiative, ready to adapt themselves to and make good use of every situation, with self-reliance to resist the steady pressure of heathenism, the depressing downward drag of savagery, and the terrible exigencies of such scenes as our missionaries have witnessed at Harpoot and Oorfa a few years ago, in the famine district of India this past winter and spring, and in the fiery furnace of Tientsin, Peking, and the Shansi Mission this summer. Of those who volunteer to go, the Board must sift and discriminate and select only the very choicest to meet the tremendous demands that are made upon body, mind, and spirit of the missionary, and one of the most difficult duties of the Home Department is to frankly and kindly tell these consecrated young people why they cannot go. That they have thus found forty who possess the qualities worthy to succeed the heroes and heroines, dead and living, who have made the name of our Board glorious throughout the earth, is a cheering fact. At the same time, it must be recognized that many of our choicest young people would be available for service but for the hindrance which they find in family ties—in unwillingness of parents and others to let them go. Surely there is a call here for increased consecration and self-denial on the part of Christian parents.

The second task before the Home Department is to hold and increase the constituency of the Foreign Missionary work in the Congregational churches. It is true that all Congregational churches and people constitute the constituency of the Board, but not all the churches, and not all of the pastors yet recognize the relationship. More than 2,000 churches regularly decline to have anything to do with the Board—perhaps more than 2,000 pastors utterly ignore the claims of the Board in their message to the people. In order that this constituency of the Board, which has steadily increased through the century just closing, shall be further enlarged to include these delinquents, and that the churches and people shall be held loyally and unanimously to this work, the Home Department of the Board must have the wisdom of political serpents and the harmlessness of evangelical doves. For the churches are jealous of any departure of the Board from the principles of Congregational liberty, and they would be quick to criticize feebleness on the part of its officers or agents in maintaining vigorously this work. The Home Department must secure and hold the increasing confidence of the churches. It is easier to lose old givers than to secure new ones. A mistake in policy or administration at once shows in the receipts. Let it be understood that the Board is extravagant, and that it is launching out in doubtful experiments, or that it fails to use the most scrupulous care in caring for the last cent of the churches' contributions, or that the strenu-

ous effort to gather funds is at all relaxed, and the men and women on the field would at once suffer. It is, therefore, worthy of note that the Home Department has been able to show in these years a slow but steady growth in the constituency of the Board, manifested in the larger number of churches that are giving into its care their contributions, and the increase during the year from the churches of \$26,000, and of nearly \$100,000 in the aggregate, including legacies. We have had a succession of years of the heaviest anxiety, during which some of the most important and costly work of the Board has been threatened with utter loss and extermination. When we recall that at one time it seemed as if not only our churches and schools, but the very races in Turkey to which we have gone with the gospel would be blotted out by the sword; when we recall that our troubles with Spain seemed about to crush our romantic and most successful efforts in Micronesia, and did temporarily close up our work in Spain; that there have been years in which the reaction against foreigners in Japan seemed ready to rob us of the Doshisha Institution, which had been born out of the consecration of Neesima, and our churches there were thought to be threatened with rationalism; years when the troubles in South Africa bid fair to wreck our work in Zululand; when the great Boxer uprising in China threatened to engulf forever our splendid missions in North China and Shansi and make an end of Christian institutions there reared; when we consider how the famine in India has impoverished and overshadowed our Marathi Mission; when, finally, in summing up the matter, it appears that within the last ten years nearly all of our missions have been threatened with great loss and even utter ruin abroad, while they have been years of deep financial troubles at home, we can begin to comprehend something of the weight of terrible anxiety which has rested upon the hearts and minds of these men who have administered our affairs, and it ought to be a matter of profound gratitude to God that he has enabled them to maintain their faith and keep their courage, to speak out no word of panic, but to lead our churches and to lead our missions, under God, through to an outcome such as we rejoice in this day, without the abandonment and final loss of a single station or mission, save in the sad case of Shansi.

Passing now to the recommendations of the Department, your Committee would urge upon the Board that we heartily endorse the plan of our honored President for the speedy completion of the Twentieth Century Fund, that we here pledge ourselves to go to work for it and complete it. No great business enterprise now thinks of carrying on its work without gathering a surplus, or reserve, or equalizing fund to meet contingencies. The banks, the insurance companies, the railroads all recognize the danger of times of emergency when, for the lack of sufficient margin, great interests might be jeopardized and sacrificed, and they accumulate large safety funds accordingly. The American Board cannot longer safely work on the hand-to-mouth basis. The institutions we have reared, the centers of civilization and of Christian hope in our mission fields have been formed at too great cost of consecrated effort, and life, and treasure to be thus put to hazard by a sudden emergency. The Twentieth Century Fund is not a luxury — it is a necessity of our vast business. Your Committee beg to recommend that without delay every effort be put forth to secure it.

And in the second place, we should assert once more our belief that the effort to train missionary givers in the Christian Endeavor Societies and in the Sunday schools should be prosecuted with even more vigor than ever. The American Board has much yet to do. It has plans laid for a century. And the new-born child in your home and in mine will still have before him, when he grows to manhood, as a

heritage from us, this splendid enterprise of bringing the world to Christ. We live in a day of open doors, but open doors themselves do not imply an evangelized people within them. The processes of the Spirit of God in the twentieth century will be, as they have been in the past, we may reverently believe, processes of growth and development. Our work will not be done in India or in China, or anywhere, until the third and fourth generation of Christians shall have come upon the scene, with the cruelty, and the idolatry, and the bestiality of their ancestors purged away from them through the influences of the Christian home and school and the Christian church. If Christian civilization is not complete in Boston, and St. Louis, and Chicago three centuries after the Pilgrims landed upon Plymouth Rock, surely we cannot expect of India, or China, or even Japan, that our work will be done there before the last hour of the twentieth century shall have struck. Therefore, it behooves us to be training our little ones in missionary intelligence, in a wide enthusiasm for humanity, in a holy devotion to obey the command of Christ, to go into all the world and save the lost.

Finally, the effort of the Home Department to secure an offering in every church, and an appeal from every pastor for this work must be continued. It is worthy of note that our one brave little church in Alaska, with its twenty members, organized a year ago, sends its first offering this year to the American Board. If every church organized in our older states could be persuaded to begin by entering upon this world-wide service; if the churches long organized, but weak and feeble, could appreciate their privilege in this regard, and be awakened to a new devotion by accepting in good faith the injunction of the Master, the progress of his kingdom would be rapid, not only over the sea, but at home, in every community which thus confesses its loyalty to him.

And we cannot close this report without laying once more upon the pastors the solemn responsibility for bringing our churches into line with this missionary privilege. No secretary, no returned missionary, no literature, no coöperating committee can take the pastor's place in this duty. He has the ear of the people fifty-two Sundays in the year. If they have no chance to contribute to the Board, the inference is that he has not given them the opportunity. If no offering comes from the church he serves, the presumption is that he has no interest in the cause. If he did but place a slot box in the vestibule, some earnest soul would send a mite and redeem the good name of the church, and connect it with this greatest project that can engage a Christian.

The year just closed has taken from the ranks of the Board's leaders and laborers an unprecedented number of splendid men — Storrs has gone — Hamlin has gone — Behrends has gone — and the wrath of man has brought to us the sadness and the glory of adding no unworthy contingent to the noble army of martyrs who praise God. The old order changeth. In ten years the Board has practically transferred its personnel in the administration of its affairs. But God still fulfills himself, and the faith and devotion of the fathers will not fail in their children, and we confidently believe that when they appreciate the facts here set forth in the thrilling story of our missionaries, not one of our churches or pastors will be disobedient to the heavenly vision.

Our recommendations, summed up, are as follows: —

1. An immediate effort to secure the Twentieth Century Equalizing Fund.
2. A Missionary Sunday and an offering in every Sunday school.
3. An appeal from every pastor for an offering each year in every church.

The Committee on the Missions under the care of Secretary Smith,

Rev. DeWitt S. Clark, D.D., Chairman.

The three missions of the Board in Africa, the "Zulu," "East Central," and "West Central," send back to us most encouraging returns. Increased zeal for knowledge — slowly awakened, but now manifest — must result in a better type of native teacher and preacher. Medical ministry, here as elsewhere, is approving its divine office among superstitious peoples. The attempt to establish and equip hospitals at important points should meet a hearty response from the constituency of the Board. It is cause for rejoicing that the war in the Transvaal has so slightly interrupted our work, and that the whole territory under colonial protection promises better opportunities for missionary effort than under Boer rule.

A serious question, arising through the separation of the "Zulu Congregational Church" from the control of the mission, warrants its request for a visitation by official representatives of the Board. Inasmuch as during the sixty-five years of its existence such a deputation from this country has never been enjoyed, as its counsel is much needed on this and other important matters, we heartily approve the suggestion.

The Missions in China — South China, Shansi, Foochow, and North China — covering the year 1899, notwithstanding the disturbed state of the empire, were prosecuting their labors with excellent results. Constantly increasing gains may be anticipated in Hong Kong and Canton, through the intelligent efforts of Christian Chinese returning from America. That their contributions toward this work from their fellow-countrymen here much exceed the appropriations of the Board is a pleasing proof of their sincere interest in it. The superintendence by our missionaries has been most discreet and effective. Their call for an additional helper should be heeded.

In the Shansi Mission our representatives seem to have spent their strength wisely and well. Little did they imagine how soon it was to be their saintly memorial! Suddenly the lines of communication with our advance column have been interrupted. We fear that the silence — for four months unbroken — is the silence of death, and that the martyr crowns, now worn by them in the *true* "Celestial Country," were won through unutterable terrors and sufferings, though seeming to them now as the "affliction but of a moment." The earlier reports indicate a less increase in church membership than in some years, owing to a greater care in testing the motives which lead any to profess conversion. This cannot be too highly commended. The gospel hitherto in that land, has been too often regarded as affording, chiefly, some worldly advantage. The educational work has been broad, thorough, and enlarging. School and church have wrought together to change the ideas and customs of women and girls, many of whom have dared, voluntarily, to unbind their feet, that they may walk naturally, not only in the paths of earth, but of heaven as well.

While the enemies of the truth could usher its champions into *rest*, they could not blot out the hallowed "works" of the chosen servants of the Most High, that these should not "follow them." These abide, in the Shansi Province, in deathless vigor. In the words of a Chinese reformer, "They may cut the grass, but the roots remain."

In Foochow, with its five stations, we look upon one of the most representative missions of this Board. Sixty-five churches — one with more than 500 members — a theological school with 25 students, colleges for boys and girls, 93 common

schools with nearly 1,600 pupils, hospitals, printing establishments, and native contributions of between \$8,000 and \$9,000 per annum—surely here is the fruit of consecrated enterprise, which may well challenge attention. Is it not a matter of universal concern that a young woman receives a diploma for the same literary and scientific attainments as men in a land where a bad empress rules with iron hand, and where her sisters are bought and sold as cattle? Facts reported from this section of the field show plainly enough the vast advantage the women of China are gaining through the enlightening, regenerating teaching of the Word of God. You cannot make slaves of Christians. Though they go back in considerable numbers into heathen homes and marry there, it is with an ideal of life which can never be so low and narrow as before. They cannot be idolaters, nor longer believe in the gross and terrible superstitions which rest like a nightmare over society, and make the very air to be peopled with demons. The educational and medical appliances of the mission are being fully improved. The latter is having almost phenomenal patronage; 21,833 dispensary cases and 419 surgical operations in one year—think of it, ye unemployed physicians who swarm among us! There are patients enough, and suffering ones, too.

References in this, as in other reports, are made to the splendid aid of the Christian Endeavor Society. Its rare adaptability to any race and clime, and its uniform tendency to develop independent, robust, and useful character is cause for constant thankfulness, and also that this world-wide movement should have originated with and been so grandly led by a member of this Board.

In the North China Mission are those names now, alas! so familiar to the civilized world—Peking, Tientsin, Pao-ting-fu—names stained with the blood of our brethren, “slain for the Word of God, and for the testimony which they held.” Churches, colleges, schools, homes, all swept away in the cyclone of heathen rage; thousands of native Christians massacred or plundered, and all evangelistic effort arrested. Helpless we lay before this mysterious Providence, but grateful that our noble band of missionaries, still there, though “pressed on every side, yet are not straitened—though perplexed, yet are not unto despair—though pursued, yet are not forsaken—though smitten down, yet are not destroyed—always having about in their body the dying of Jesus, that the life also of Jesus may be manifested in their body.”

We confidently believe that wider doors are soon to be opened in that troubled land to the messengers of the Prince of Peace, and heartily commend the manifest purpose of the Board to restore, so soon as may be, the agencies for publishing there the knowledge of the truth as it is in Jesus Christ.

In the Western and Central Turkey Missions courage and faith are reviving among the stricken peoples. This, we are sure, is owing to the firm and energetic bearing of our missionaries. Though their corps is depleted and greater burdens are thrown upon them, yet the heroic spirit which could face fire and sword undaunted is equally manifest in more peaceful days. It is worthy of note that fourteen of the sixty churches are entirely self-supporting, while the 717 additions in membership betoken a gratifying willingness to be known as Christians, with all the trials that name implies in a Mohammedan country. The more than 11,000 pupils—nearly half of them girls—in the schools of the two missions promise great things for the welfare of all classes in the near future of Turkey. The good seed so faithfully and plentifully sown there is itself crying for harvesters. Common justice requires us to keep our pledges to these who, in our name, have wrought so patiently and with such great self-sacrifice.

The missions to the Pacific Islands demand a word of recognition in this most hurried review. It is clear that work among the native Hawaiians is soon to be eclipsed by that among the Japanese and Chinese laborers crowding into the islands. This fluctuating population is not an easy one to make steady impressions upon, but as they have there come under the American flag, necessity is laid upon us to do what we may to evangelize them. With genuine regret we learn that Dr. and Mrs. Gordon, who had expected to engage in this work, feel obliged instead to return to Japan. In the farther island missions, political and social disturbance is happily giving place to more settled conditions, under righteous control. The need of frequent supervision of the native ministry and churches is absolutely essential for a good while yet to a healthful development of Christian life among them. The traditions of heathenism and the depraved influences of traders are still mighty upon these who are, as yet, but "little children" in the kingdom of God. The plans of the Prudential Committee to secure and commission a new *Morning Star* to bear our apostles to the various stations, widely scattered in the southern seas, should be speedily realized. As the Stars and Stripes float over the Ladrões, we rejoice that the banner of the Cross is soon to be planted there as well, and that the Island of Guã'm will soon "wait for the Law of the Lord of the whole earth."

In reading the reports of these several missions, we are impressed with and bear glad witness to the ability and fidelity of their administration. Intricate and troublesome questions ever rising because of war, famine, pestilence, racial prejudices, rival organizations, personal misunderstandings, limited funds—these seem to have been wisely and happily adjusted. The Board may look forward with renewed hope to larger and more auspicious accomplishments in the coming year.

The Committee on the Missions under the care of Secretary Barton,

Rev. J. F. Loba, D.D., Chairman.

Your Committee have read the reports presented by Dr. Barton with great care and an interest increasing from the first line to the last. The one striking feature of this review of the year's work of the Board during a period that has been marked by plague, famine, the limits imposed by recent retrenchments, and the dire destitution consequent upon persecution and rapine, is its one dominant note of encouragement, hope, and good cheer.

The work done by our missionaries in Papal lands, in Mexico, Austria, and Spain is not only worthy of the highest commendation, but is full of cheer, and affords ground for great encouragement. The marked growth in numbers, the energy developed, and the generous contributions among the Christian converts in Mexico, the widespread activity of the Christians in Austria in carrying the good news from house to house, the deep interest and the enthusiasm among the Y. P. C. E. Societies in Spain not only bear witness to the fidelity of past labors, but augur the best things for these young churches gathered amidst the darkness of a mediæval superstition. A special word should be spoken in regard to Spain, where through the most trying ordeal of the war between that country and the United States our missionaries have bravely held on, and during this year Mr. Gulick has been the only man on the field. The school for girls has, through lack of funds, been forced to remain in exile at Biarritz, in France, but out of their poverty the native Christians contributed more than \$4,000 for the support of the work; while, in the midst of the bitterest hostility, danger, and even persecution, the work of Christian education has gone on.

When we turn from these Papal lands to Japan, India, and Turkey, the first fact that impresses us in the report is one that is in itself the very best evidence of the wise policy pursued by our missionaries in cultivating in their Christian converts the spirit of self-reliance and self-support. The fruits of this are seen in the large numbers of churches which are already self-supporting. Surely it is no insignificant fact that of the seventy-two Kumi-ai churches of Japan, thirty-six are entirely independent of outside aid; that all the thirty-six churches in the Madura Mission are self-supporting; while in the spectacle of Turkey, with stripped fields, ruined houses and villages, the heads of families slain and thousands of her children made orphans, not only rallying her people to self-support and raising out of their destitution \$14,134 for their own work, but contributing to the needs of Koordistan and to starving India sums which raised their contributions to nearly *three* times the amount received from the Board. What an example of self-denial to us well fed and pampered Christians amidst the wealth of the homeland! These are but intimations of the spirit of sacrifice for Christ shown by the native Christians.

In Van where, when the last report was read, the whole burden was borne by the heroic Dr. Reynolds, we are glad to note that he has now been reënfined by Dr. Ussher. Here, as in India, the work of our missionaries has been vastly increased by the hundreds, or thousands, of orphans thrown upon their care for shelter and education. In this connection, your Committee would emphasize the urgent plea of Miss Lord, at Erzroom, for a new building at the earliest possible moment. It is certainly most unfortunate when the work of our devoted teachers is hampered and crippled through inadequate equipment, but what can we say when their health and lives are imperilled through unsanitary, unwholesome, and over-crowded buildings?

But this report grows too long, and yet the half of what should be said has not been said. If we grow discouraged at the slow development of our home work, let us look abroad to India where, in the Madura Mission the last year, 1,400 natives have given themselves to Christ; to Turkey, where the growth in membership has been from five to seven per cent. Whether in the yielding of the heart to Christ, in increasing their gifts from thirty to forty per cent in times of great poverty, or in abundance of labors in making known through streets and towns, villages and country places the joy they had found in their Lord, these natives of India, Turkey, and Japan present examples which American Christians would do well to follow.

We are glad to note that the new treaties in Japan, which, it was feared, might greatly hinder the work of Christian education, have by a broader interpretation proved less harmful than was feared, and that our institutions are being so adjusted to them as to promise a continuance of Christian education. Our churches should not fail to note the great opportunities for the best and for reaching Christian service in the vast numbers of children and youth committed to the missionary for Christian nurture through the famine in India and the massacre in Armenia. In the Providence of God this has given us access to all classes and all faiths, and if we are wise children of light, will prove the means of raising up a great host of native Christian men and women, who may evangelize their people and shape the destinies of their respective peoples.

In closing, your Committee would say one word with reference to Harpoot. While greatly regretting that our government has not yet succeeded in securing from the Porte the indemnity due the Board for its serious and embarrassing losses at Harpoot, your Committee cannot but record its appreciation of the efforts of our representatives at Constantinople to secure the prompt and full payment of this indemnity. We must also express our gratification that permission has been granted

by the Turkish government to proceed at once with the erection of the buildings destroyed.

One sentence from their report sums up very briefly what is true, in varying degrees, of all these fields. The report says: "The mission has pressed into service every agency that can be used to arouse, elevate, and bless the people among whom they labor. The school, the press, the surgeon's knife, the painter's art, the craftsman's skill, and the inventor's genius have all become, in greater or less degree, the heralds of the tidings of good-will to man."

As never before have we reason to gather our energies, gird ourselves, take courage, and go forward.

LETTERS FROM THE MISSIONS.

Spanish Mission.

THE INTERNATIONAL INSTITUTE FOR GIRLS.

MISS PAGE, writing from Biarritz, says:—

"Although we are still out of Spain, the girls never for a moment forget that it is for Spain and the Spaniards that we are working, and their patriotism rises higher than ever, if possible, because they are temporarily away. To work for their country, to help elevate it when they go away from here, is their highest ambition. They have studied well this year even without the spur of the government examinations. Naturally it takes some time to teach them how to study when they first come to us. The first thing is to get them out of the memory habit, which seems to be all they have acquired in the Spanish schools; their reasoning faculties are not developed and mathematics are to them a terrible bugbear, a blind game which disturbs their peace and torments their waking hours."

The graduating class numbered six, concerning whom Miss Page says:—

"Four of them have already a definite plan of work marked out for next year. One goes to her home in Malaga to start a kindergarten in connection with a day school already existing. Another will begin a kindergarten department in Santander, in the largest day school in our mission, where about two hundred children come daily. The Spanish pastor in charge has long been wanting one to gather in the little ones. Another is going to assist the teacher in the day school at Bilbao and hopes to have a kindergarten class also. The fourth will begin a school in an outstation where a few devoted people have been holding on, begging for a Christian teacher. She is also an enthusiastic kindergartner, but it will not be possible for her to begin with the little ones for a year at least; her hands will be full with others, and beside, there is no money for a kindergarten outfit."

West Central African Mission.

ROUND ABOUT CHISAMBA.

We have before reported that Miss Margaret Melville has been obliged to return to America on account of ill health, and her sister, Miss Helen Melville, now reports that on account of an attack of fever she has been obliged

to drop her work for a time. She says: "Never since I have been connected with Chisamba station have the schools been as large as when we closed them last spring. The village boys have come again and again to beg me to open their school. It is hard to refuse when one

knows how much the school means to them and when they will so soon grow out of our reach."

Mr. Currie reports a visit paid by him at some ombalas at a distance from their station, finding in every direction many people who could be reached and who seemed kindly disposed. At the ombala of Bonga the people, he says, "gave us the best house in the chief's compound, but that best house was little larger and not so good as many a mastiff's kennel." Kapango was a thriving place till its chief led his people against the Ondulu country, in which conflict he lost his head, and now a young man is seeking to rebuild the place. Mr. Currie says, "he has poured out two kegs of rum, cleared the road leading to the main gate, blazed the trees, and sprinkled the blood of fowls in the most approved style of fetish worshippers. What is of chief interest, however, is that a number of new villages are being built, and in these we preached the Word."

THE ONDULU OMBALA.

MR. READ, of Sakanjimba, has heretofore reported a plan of taking his family and making a protracted stay at the ombala or capital of the new chief of the Ondulu country. Under date of August 28, Mr. Read writes:—

"We were enabled to carry out our plans, and spent the month of June living in a native house readily put at our disposal by the chief on our arrival, using native produce as much as possible for our food, and making ourselves one with the people as far as we were able.

"We did not find very many people resident at the ombala as yet, as much time has to elapse before the new chief could build up his compound and begin to gather his counsellors—the chief of districts—to build their enclosures around his central one. Those we found, old and young, male and female,

were very busy preparing the chief's new fields, building his new houses, clearing and hoeing his compound, which has gone to waste and become completely overrun since the late chief's death. But in spite of this we made a good visit, encouraging in many ways to us, and left with the evident good wishes of all, from the chief downwards to the crowd of youth and little ones who, after the formal farewell of the chief and elders, came to see us off, accompanying their visitors down the descent from the ombala until we had crossed the river, and were well on our way home, urging us to come back and visit again as soon as we could.

"On the Sunday mornings we were there, the chief, at my request, suspended his cases in hearing, and gave me permission to address the people who had gathered partly for business, and partly at our invitation. Four elder lads and the little boys who went to do our cooking helped well in the singing and in other ways—the elder ones during the week going away to distant groups to visit with the people, and sing, and explain our business in the country, and tell the Gospel to those assembled. They report kind treatment and a good hearing on the part of the people wherever they went, and some of the old men, chiefs of some of the groups they visited, whom I met at the ombala, on their coming to visit us, spoke kindly of the Christian lads and their message which they had heard.

"Mrs. Read and I gave ourselves up to visiting with the people, she with the women and girls, and I with the men and youth, and seldom during the day was the compound in which we lodged quite clear of people. The house, 12 x 12 feet, in which was arranged two cot beds, food-box and cooking utensils, with tipoias slung overhead for the children to sleep in, was a great curiosity to the natives, who continually asked to go inside and see our contrivances. We

found abundant opportunities for turning the conversation into the right channel, and as the strangeness wore off of having white people among them who paid for all the food they got, and neither sold rum nor took fowls without asking, they became more and more willing to listen to our message and converse about it. When sometimes tired by prolonged conversation and continuous questionings, we were fain to escape for a while by going out of the ombala and alone, enjoying the picturesque landscape. I visited the chief every day, and one day, to his evident pleasure, accompanied him and his young men to his new fields.

He seems to be a man after the native heart, I should think, in stature, as well as wisdom, and is evidently popular with his people. They look to him to restore the glory of the ombala which has greatly waned of late years. We shall do well to keep up his friendship by visiting the ombala, which is but eight hours' good ride from Sakanjimba, as often as possible to do evangelistic work."

A reunion has now been effected between Sakanjimba district and the Ondulu country, the chief of Ondulu being recognized as paramount, and the Sakanjimba chief as an official under him.

Zulu Mission.

VISITING ZULU HOMES.

MISS STILLSON, affairs at Johannesburg not being sufficiently settled to allow her to return there, has been engaged as a Bible reader in connection with the Amanzimtote station, in Natal, visiting the families in the native community. Of this she writes:—

"It is an interesting and important work. One seems to get nearer to the people, and to understand them better than in any other way. The houses are quite scattered and a good deal of walking is involved in making a number of calls.

"As this is the planting season, we frequently find a house—or several houses in succession—closed, and the whole family in the garden, perhaps at a distance from the house. We often find sick ones to whom we can bring a little cheer. Not a few of the Christian women are unable to read and are very grateful when we read God's Word to them and pray with them.

"I have an excellent young Zulu woman as my guide and interpreter in these visits. She was formerly a teacher in the Ireland Home, now closed. The experiences of one day this week may serve as a sample of many. Starting

immediately after breakfast, I first gave an hour to teaching the little missionary children; then calling for my guide, with Zulu Testament, and Hymn Book, and a little lunch in my bag, we started on a long walk by narrow footpaths across the fields. Passing a hut, we chatted a few moments with a mother and daughter who were digging in their garden.

"After walking perhaps two and one-half miles we came to a patch of sugar cane and coffee plants, and beyond that a garden where an old man and his wife were working. This was the aged couple whom we had come especially to see. Childless and poor they have no one to care for them in their time of feebleness and need. But they are true and worthy disciples of the Master and He has provided for them through friends. When they heard that we had come to see them they cordially welcomed us to their house, which we found at the top of a steep hill, just a hovel, you would say, made of sticks plastered with clay and having an earth floor, but clean and tidy. Here we rested and read to them those beautiful chapters in John, telling of the home Jesus had gone to prepare, talking of the grace and loving-kindness

of our Lord, of the joy and comfort in the Holy Ghost, and then we knelt and had a blessed season of prayer together. While we were enjoying this fellowship there came into the room a young heathen woman to whom we spoke a few words of the gospel message.

“From this house we went to the next cottage, a few rods distant, the old woman accompanying us to get another draft of the Word which to her soul was as cool water in a thirsty land. This also was a Christian home, the boyhood home of our good Johannesburg evangelist Joel. At present Joel and his family are living with his parents, and he teaches the station day school. The next stop was at a hut where we found a dressed man and wife and three young children. The family had just finished their midday meal—probably their first for that day—and were resting; neither were believers but were glad to hear the

Word and gave close attention. We urged upon them the claims of Christ and their need of a Saviour. May their hearts consent to receive Him!

“Walking on nearly half a mile, we came to a neat looking house, near which the man and wife were working in the garden, but learning who we were, they invited us to enter, and again we had the privilege of telling the Good News. As they listened they seemed touched. It is hard to break the chains of an evil life and heathen customs, and only the power of God is sufficient to do this. We can only sow the seed in faith. This filled the day till 3 P. M., when we turned our steps homeward, taking nearly an hour to walk home from the last house visited. In these visits we find some things to make us sad, and much to encourage. The Lord has some true disciples among these lowly ones.”

European Turkey Mission.

SALONICA STATION.

DR. HOUSE, under date of October 4, reports the work of the station within the last quarter, including a number of tours made in various directions. After alluding to a number of places visited, in which light and shadow were mingled, Dr. House refers to Grumen where five new members were received and three children baptized on the Sabbath of his visit. He writes:—

“In spite of persecution, which has broken out anew, I felt greatly encouraged by what I saw. The friends there have purchased a house to serve as a center of work; and this place which seemed so dead some three years ago is now one of our interesting outstations. The friends begged for a preacher for a few weeks, but the best I could do for them was to arrange for a few days' visit to them by Pastor Christoff of Banskó. He has been there and writes an interest-

ing account of the visit. The bright thing about the place is that three brothers, new followers, are master carpenters, who work in other places a large part of the year and are earnest in preaching Christ to those who labor with and under them, so that there are persons awakened by them in other places.

“In the Razlog district it was a great pleasure to see the fine new two-story stone parsonage which the friends in Banskó are building in the very center of the place. The ‘Orthodox’ bishop, while visiting the place just before I was there, told his parishioners that it put them to shame that the small Protestant community should so outstrip them. He made a similar remark in another village which he visited. Among the villages here my time was largely spent in making arrangements for the placing of a teacher and a preacher, and in consulting with the two pastors, Christoff and Sedloff, about the work in general.”

THE BRITISH FLEET.

While the other members of the Salonica station were absent touring, Mr. and Mrs. Baird devoted their energies to the care of the work in that city, Mrs. Baird resuming her labors among the women and children in the neighborhood. Dr. House writes :—

“The interest of the summer in Salonica centers around the visit of the British fleet to our harbor. About forty ships were here from September 9 to 17. The Mission House was again thrown open to the blue-jackets and the marines as a sort of ‘Rest.’ The reading-room, we are glad to report, was better patronized than ever before. Tea was served to any who came in the evening, and prayer and praise meetings were held after tea in the evening. Considering the short time the fleet was here, our house was patronized more than ever before. An aggregate of 128 separate ‘teas’ were served. Some 110–115 men of the fleet were present at the morning English preaching service on Sunday, and seldom if ever have I seen better attention to preaching. The Royal Naval Christian Union held a rally on

Friday evening at our house, led by its president, Mr. Vincent. Flag Captain Lowry of H. M. S. ‘Ramilles,’ and staff, Surgeon Smith of H. M. S. ‘Ocean,’ called to express their appreciation of what we were trying to do for the men, and both left contributions to the work. Vice Admiral Sir John Fisher, commanding the fleet, sent a letter of thanks in his own handwriting, and at a later day left his card. The men themselves seem very thankful, and we cannot but hope that these efforts will be blessed of God to the spiritual good of many of them.”

Dr. House reports his attendance as delegate from the European Turkey Mission to the Methodist Episcopal Mission of Bulgaria, where he was most cordially received. He found at Rustchuk an interesting work among the Armenian refugees, carried on by a graduate of the Harpoot Seminary, Bodvelli Kevorkian. This preacher is nearly blind, but he and his wife are doing what they can, and seem to be persons of devout and spiritual character. He was anxious for aid not for himself, but that he might employ a young man who might read for him and lead him about.

Western Turkey Mission.

OUTSTATIONS OF CESAREA.

DR. FARNSWORTH reports many visits, such as he is wont to make, to the outstations of which he has the care. Of Gemerek he gives a satisfactory report, though there has been no preacher there for many months.

“I am glad to say that we found the congregation in pretty good condition. Their teacher supplies the pulpit, and for the present they are getting on pretty well, though a good preacher ought to be secured as soon as possible. Arriving early on Saturday, we called together the leading men of the community, and found them fully awake to their necessities and anxious to do what they could to secure a better state of things. Then

we had a prayer meeting, followed by a long church meeting. On Sunday we had four different services, the last being a communion service, when ten persons were received to the church and seven children were baptized. . . .

“We were much pleased with what we saw at Everek; especially were we pleased at what is being done among the old Armenians, in part no doubt to keep people from attending the Protestant services. At two different places at the time of our meeting, preaching services are held and large numbers assemble and listen eagerly to what, so far as we could learn, is good evangelical teaching. My companion went into one of the meetings and met with a

cordial reception and was asked to speak. He thought there were present 500 or more. At our place of worship we had very large congregations, and at the communion service on Sunday afternoon eight persons were received to the church and two children were baptized. On Monday we drove up to Chomaklu where on short notice we had a full meeting.

"We had a short but happy visit to Istanos. The work there continues to prosper and there is much that is full of promise, such as a new school for larger girls, supported by the women of the congregation, and four daily meetings of the women in different parts of the town, two of which Mrs. Seelye and Miss Brewer attended, finding about sixty present at one, and thirty at the other. How many there were at the other two held at the same time, I do not know. Many women who are not Protestants attended these meetings, despite the earnest opposition of their friends.

"The preachers' meeting at Cesarea brought together twenty-two of our fellow workers. They came from all parts of the field, some from a distance of about 200 miles. The reports were, as a whole, encouraging. Special papers on previously appointed subjects were prepared with much care, discussions were spirited, but with rare exception harmonious, and the meeting closed with the Lord's Supper. I wish that someone of the circle might write more particularly about this meeting."

EDUCATIONAL WORK AT MARSOVAN.

PRESIDENT TRACY of Anatolia College writes strongly about the work at that station:—

"I do not think there is, in all the Turkish Empire, another institution for the education of girls, more powerfully and directly in the line of the Board's work than this at Marsovan, or more sure to accomplish that work, if well

sustained, and I doubt whether its power and importance are yet fully recognized. It is thoroughly evangelical and evangelistic, and efficient for two races, at least. Fully and generously sustained, it will still cost the Board less than half of what institutions with similar purpose must cost in seaboard towns, and it can here have a fully Christian character and trend which it is very difficult to secure in the seaboard cities of Turkey. I am for downright earnest work, in coast-town and interior, but I have known for years that the great opportunity is in the interior, especially the schools, where the whole field is open to us, and rivals are insignificant. The heart of the country has practically surrendered to us in the matter of Christian education. We can and do hold our own standard—the Gospel standard, without qualification or compromise. My joy in this work will fail when we can no longer do that.

"The college is again filled and overflowing. The payments by students are more and more prompt. The institution has no debt, but it has needs of peremptory sort. For several years, the original sum given by the Board to the college, with the promise that it should not be reduced, has been reduced by a hundred liras or more, to sustain the work in the outstations. If somebody would give the college, say \$50,000, we would dro, that yearly help at once. Is there no such man?"

Dr. Tracy reports they have a new class of eight theological students, half of them Greeks, and he speaks of it as a *very good* class.

MEDICAL WORK.

DR. AND MRS. CARRINGTON have returned to Marsovan after a period of much needed rest, in good condition for work. Dr. Carrington says, although the hospital has been open only a week the men's ward is full. "We have had six major operations and a number are still

waiting for next week." Mrs. Carrington writes:—

"The new wing to the hospital is going up fast and will be a very valuable addition to the hospital work. The people who have called to see us since our return are all very much interested in the improvements which are being made and seem to take a great pride in their hospital. The great, solemn procession of the sick has begun to file in from far and near—each one with his own interesting history to relate. We get a number of villagers from the Turkish towns around us—honest, simple people who have never come under our influence very much before. They are very grateful, pleasant people to deal with and don't

get a chance to leave us without hearing a good deal of the Bible.

"Our helper and Bible reader, Lusa-per, who is the daughter of a wealthy Armenian family in Marsovan and who has been staying on from year to year, told us this year when we returned that she had decided to take up nursing in the Marsovan hospital as her life work. It seemed to us quite a step in advance, as being a graduate of the girls' school here she has a good education and can be abundantly useful in that capacity, and it is against all the traditions of the country in regard to girls of good families doing any work outside of their own homes."

Eastern Turkey Mission.

ROBBER KOORDS.

THE following letter from Dr. Reynolds, of Van, under date of August 11, throws some light upon the situation in Eastern Turkey, and though the first part of the letter does not relate to missionaries but to the British Consul at Van, it reveals the lawlessness which prevails throughout the district. Dr. Reynolds says:—

"Times are getting a little exciting here these days. Major Maunsell has just come in from a trip on which he was robbed by the Koords, and his dragoon received a flesh wound in the arm, while they succeeded in dropping at least four of the Koords. The Major started out about ten days ago and visited Shadakh, and then swung around towards Julamerk, but before reaching that place he found himself among the tribal Koords, and was obliged to spend the night at one of their encampments. Several attempts were made during the night to draw their fire, but they kept quiet, though alert. In the morning, when they started out it was evident that the Koords from that and neighbor-

ing camps were planning mischief, and before they had gone far they found themselves surrounded by some fifty armed men, whose numbers increased to a hundred or more. The three zab-tiehs proved useless, and only the Major and Mr. Spordoni had rifles. They took the best positions they could and defended themselves vigorously. Mr. Spordoni was soon disabled by a bullet through his right arm, and the Major was left alone. They think they killed at least four of the Koords, but they had not sufficient force to rescue their loads, which fell into the enemy's hands. After half an hour or more of pretty warm work, they managed to get back Mr. Spordoni's horse, collect the men of the party, and beat a retreat, leaving all the loads in the enemy's hands. It will be interesting to see what the result will be. Mr. Spordoni's wound is not serious, and they came in without getting to Julamerk.

"Another affair more directly touching our interests also needs to be reported. A little more than two weeks ago over a hundred of our sheep and goats were carried off near S. Kerekore

vank, late in the afternoon. The next day somewhat more than half of them were recovered, but over eighty of the best are still missing. The Vali seems really anxious to recover them, and I believe he is honest, but whether he will find sufficiently faithful agents to accomplish his purposes remains to be seen. Should he not succeed in recovering them, it will make all our village work very insecure, and may compel us to withdraw from such work.

"I think I have written of the feuds between some of the Koordish tribes on both sides of the Persian border. The Government having sent troops to that vicinity, the contending parties seem to be keeping quiet at present, but when disturbances may break out again no one knows.

"The orphanage boys have spent the first three weeks of their vacation at Zuvasan, reaping the harvest, and their part of the work having been pretty well completed, we had a Harvest-Home Festival there last Wednesday. We went

down and found the boys busy in the field. Then with the *furgoon* loaded with grain we all went up to the village where a delightful place had been fixed up under the trees in the field where they have their camp, with arches trimmed with grain and fruit and flowers, and a sheaf of wheat in the center. The boys took position on the two sides, a chapter of the Bible was read, and a prayer offered, after which the teacher in charge made some remarks, and then Dr. Ussher and I talked to them a little. Songs and hymns were interspersed through the exercises, and when the literary part was completed, all sat down on the ground and partook of a bountiful meal. Permission was then given to those wishing to go to their homes to do so, but a hundred or more remain here, having no place to go. The girls are spending the vacation at S. Krekore, Miss Wilson being with them, and Mrs. Raynolds is there some, while Dr. and Mrs. Ussher may spend a week there later."

Marathi Mission.

A WELCOME AT SIRUR.

WE have already reported the arrival of Mr. and Mrs. Winsor at Bombay, on the vessel which took the corn secured by *The Christian Herald* for the famine stricken people of India. We have now a letter from Mrs. Winsor, reporting their arrival at their old station, Sirur. After a cordial reception at Ahmednagar and at Bombay, they went in a tonga to Sirur. As they were approaching, with thoughts of their nearness to their home, a herald with a large trumpet saw them. Mrs. Winsor says:—

"As we came down the road we espied a large crowd. Trumpet, drums, and shouts made a great chorus. In a simple but beautiful way they had made an evergreen arch and over the top a motto, 'Welcome to Rev. and Mrs. Win-

sor. Rejoice in the Lord.' The Secretary of the Municipality and other members were present. The chief native officer of county sent a representative, as he was out of town. We stopped under the arch for speeches and songs of welcome. From the entrance to the village others joined the crowds. The road was lined with small flags. Some of the men and boys had flags which they had prepared. As we passed the Boys' Station School-house another group joined the crowd bringing garlands. It seemed but yesterday that we had met these well-known people from the villages and our Christians and others. As we came to our bungalow we saw another arch with 'Welcome to Rev. and Mrs. Winsor. Rejoice in the Lord,' and I am sure there was joy and gladness. There must have been a great deal of hard work to

get the beautiful welcome ready. Between three or four thousand must have taken part in this reception. We saw many, many happy faces as the crowd walked along with us, guards being placed at each side of the tonga wheels lest some child's foot should be crushed."

Soon after they began giving out seed to the villagers. While engaged in this work they were called to the church, which they found beautifully decorated, and their people, with songs and speeches and garlands, again testified to their gladness at the return of their missionaries. In the church there were many men of

high standing in the community, and after every seat was filled, the doors and windows and veranda were crowded by people who wished to participate in the reception. Mrs. Winsor refers to other and very different crowds which they soon met, clamoring for food, mentioning many sad cases of want which they did their best to relieve. Many men and women of all castes appeared, some of them with the meanest rags for clothing, and all hungry, asking for help, so that Mrs. Winsor can say, "The half has not yet been told you of the sufferings."

Madura Mission.

PERSECUTION BY FIRE.

MR. ELWOOD, of Palani, reports a bitter hostility resulting in the setting fire to the thatched roofs of some of the mission houses.

"There are now three houses and one schoolhouse in this station, in ruins from fire. All were burned through the spite of enemies of our work and workers. One man has been burned out twice and he has lost everything he could lose in the last fire. I ought to have said that all these houses are mission houses and were occupied by mission agents. Three men are now living in the church buildings as no other place can be found. This is undesirable, as pots and clothing

and what-not take up room that is needed, and they are no fit part of the furnishings of a church.

"The allowance given by the Board does not provide for any such emergency as this, and I am utterly unable to rebuild these houses. It seems hardly worth while to put on thatch again and it is somewhat expensive to put on tiles. What am I to do? My appeal for help may have no force in the face of losses taking place in China now, but I do wish I could have a little help in this. Buildings are just going to ruin for want of proper funds to keep them in repair, and I cannot help it, do the best I can."

North China Mission.

THE NATIVE CHRISTIANS.

DR. AMENT wrote from Peking, August 28, speaking especially of the character and condition of the native Christians who have passed through the siege. The testimony which he gives as to their steadfastness and courage, even unto death, is very striking. He writes:—

"We have now a martyr church in North China. Of our 700 Christians, over half of them have been chopped to

pieces by Boxers, and of them all, we know of the whereabouts of less than two hundred. Daily our poor shivering refugees are coming in with their tales of woe. They have been scattered on the mountain-sides, hiding in the caves or in the high grain, where they were burned by the sun and wet with the rains. It has been a terrible experience. From June 20 to August 14 we were penned in the British Legation, 800 foreigners and nearly 3,000 Chinese, Catho-

lic and Protestant Christians in houses near by. Of over 400 soldiers, sixty-two were killed and 132 wounded. So you see our losses of fighting men were about 25 per cent. We all came out of the legation with scurvy in our mouths, owing to our insufficient food supply. No missionary was injured, except Rev. Gilbert Reid, who received a flesh wound.

"Outside of the legation during these two months, our poor Christians were being harried in a way unexampled in Church history. In some way the house of one of our deacons was left unburned. That is the only house of our 700 Christians that I know which is not burned. Today one little boy turned up, the last of a family of seven children: father and mother being killed also. Many of our people went to their death like heroes. Our Brother Hsieh of the North Church requested that he might put on his best clothes as he was going to the Palace of the King. They dug out his heart to find the secret of his courage. Our farmer Christians were obliged to give up the deeds of their land before they were killed. It was the aim of the Boxers literally to extirpate the church.

"We have with us about 160 Chris-

tians, nearly all who are left of our five churches. We have gathered in grain from abandoned shops and houses, and our people will have enough to eat and wear for the winter, if we are left alone. The Boxer rage has spent its force, but it means that one must start practically *de novo* in North China. In the division of the city for police purposes, we come under Russian jurisdiction, for which I am sorry, as the Russian soldiers are lawless and lustful. I have almost daily encounters to protect our Christian women from wandering Russian soldiers.

"August 28 will be a great day in Chinese history, as for the first time foreign troops entered and passed through the Forbidden City. We had an advantageous position on the Coal-hill and saw the soldiers of Russia, Japan, England, France, Germany, United States, Austria and Italy march through those precincts never before trodden by western men. The city was not looted and will be kept locked up. It was saddening to see an old empire thus humiliated, but China deserves her fate and we cannot mourn that her glories are departed."

Japan Mission.

THE NEEDS OF TOTTORI.

MR. BARTLETT, who has been temporarily at Kyoto, has now returned to Tottori and feels keenly the need of more help for the important field which he is occupying. He writes:—

"I am back here now alone, planning and beginning my year's work. The welcome I get is not hysterical. In fact, practically nothing has been said about a welcome, but the warm readmittance given me into their lives by the Christians, the earnest planning, and other quiet cordiality is beyond what I have met with here or elsewhere in Japan. A near neighbor, who has always held aloof, called and invited me to his house,

the postman grinned, and all the neighborhood expressed its sympathy because sixty yen worth of fence went down the day before I came. In fact that fence did a good turn by temporarily admitting the public to my privacy. I suppose there is a group under my study window now wondering what the clicking noise of my typewriter is.

"With regard to needs:—Two things that have been said to me in the last three days will show the kind of public opinion we have got to cure, with God's grace. One of our young Christians was beset unmercifully by her relatives and friends to make her give up her new faith. The main argument was that she

had no right to fash her head about religion: that was a luxury reserved for those who had ceased to be breadwinners. These people all have their own religious connections, but thus avowed that they had no personal interest in religion. The other case was the statement: 'The universal sentiment is that the police have to have the hearts of devils to perform their duties, and that any refining influence would spoil them, so their superiors keep them away from such influences.' I have heard this before directly from members of the force.

"But the door for mercy which this dreadful time in China is opening is not for that land only. Japan is being put alongside of foreign nations as centuries of diplomacy could never have put her. Japan's citadel of anti-foreign spirit is the army. The army is engaged in drinking from the same canteen with our own soldiers, as it were, and all Japan is going to feel the effect of it—has felt it as far in the interior as here. During this brief visit there have been advances from the military side, free from suspicious reserve as never before, and the small boys who became more annoying than ever in their rude cries since the swaggering soldiers came to applaud them, have not once in this visit, so far as I know, called after me at all. That is a marvelous record for over a week. Are there not people to accept the invitation so plainly and courteously offered by Providence? Or has there got to be a succession of world-shocking disasters? Have some of us got to be murdered? I am willing for one to play that part if it will open the eyes of the Christians at home, but I don't know of anyone else I want to have added for the sake of emphasis.

"Someone has been quoted to me as thinking me almost a monomaniac on the subject of Tottori. 'I am not mad, most noble Festus, but speak forth the words of truth and soberness.' But were

I a maniac or anything else, it would be queer if I were not a mono-something, considering that I have manned a one-man station all these years. Pointing to other stations will not help the matter; they have had their turn. Now give Tottori its chance."

THE HOKKAIDO.

DR. GREENE, of Tokyo, recently visited the Hokkaido, on which large island Mr. Rowland is the sole missionary of the American Board. After referring to the many needs of the Japan Mission, Dr. Greene writes:—

"The one thing to be emphasized is the need of enlarging our force in the Hokkaido. The work is too scattered to be cared for by one man. Mr. Rowland is one of our best and most successful workers, but he overworked, and unless he can be relieved, he is liable to break down. He already shows symptoms of overweariness which should not be disregarded.

"The amount of traveling, as well as the kind of traveling, to be done in the Hokkaido subjects the missionary to a great strain. In the snow and cold of winter the strain must be very great. Last winter in one part of his field the mercury fell to 30° below zero; in another to 36° below. In such regions to travel all day, perhaps on horseback, or afoot, or, worse still, in a Hokkaido stage, with a shelter at night often of the most imperfect kind—far inferior, some of them, to a Vermont barn—is no joke; and yet no inconsiderable part of the touring must be done in the winter, because it is the leisure time of those who live an out-of-door life.

"The Hokkaido and the Prefecture of Niigata are alike in this: each is the field of an important social movement and for that reason afford special opportunities for evangelistic effort. In population they are not unequal. In the Hokkaido everything is new—in many places as new as the State of Washing-

ton—and the population is rapidly increasing. Old traditions have relatively little power in the Hokkaido—far less than in Niigata: but among the newest comers in both fields would lie the field of the missionary, and in my judgment,

if we occupy these fields, we may reasonably expect great things. The older stations ought to be kept in full force, but reinforcements should be sent to Niigata, the Hokkaido, and to Southern Kyushu in the order I have named.”

NOTES FROM THE WIDE FIELD.

INDIA.

DEATH OF DR. IMAD-UD-DIN.—Reports have recently been received of the death of this remarkable man, who has labored for over thirty years as a Christian minister in India. In the *Missionary Herald* for April, 1885, there was some account given of this extraordinary man who was a convert from Mohammedanism. In his early life he was devoted to religious thought, frequenting the mosques and studying the Koran with great diligence. He gave himself unreservedly to ascetic practices in order to gain the true knowledge of God. He used to sit on the graves of holy men and visit the dreamy fanatics, hoping to gain union with God. He often spent half the night in silence on the tomb of a reputed saint. He finally went into the jungles and became a fakir. During this period he wrote the name of God on paper 125,000 times, cutting out each word and covering it with flour and feeding it to the fishes, this being a prescribed method of gaining peace with God. His strength gave out from his ascetic way of living, but still his soul found no rest, and for six years he suffered in this way. He was regarded as a saint, and preached vigorously against Christianity and in favor of Mohammedanism. The change came after he had read the Old and New Testaments for the purpose of controverting them. He soon became persuaded of the truth of the Christian religion, and his friends urged him, after trying to convince him that he was in error, to call himself outwardly a Mohammedan although he did believe in Christ. This was wholly foreign to his nature, and he was baptized, in 1868, by Rev. Robert Clark, of the English Church Missionary Society. His life since has been peaceful, abounding in labors, and he has rendered invaluable service as a Christian minister and writer, his own autobiography, though brief, furnishing striking testimony to the power of the Christian faith.

THE EFFECT OF THE FAMINE.—Bishop Welldon, of Calcutta, has written a most fraternal letter to missionaries and other Christian workers of all denominations in the famine-stricken regions of India, in which, among other helpful things, he says, concerning the famine: “It has drawn Christians nearer to each other. It has made us think little, for the time, of our speculative differences. It has made us think much of our common faith and duty. We have almost forgotten that we belong to this or that denomination. We have remembered that we are ‘all one in Christ Jesus.’ Yet again the suffering in India has, I think, drawn non-Christians nearer to Christ. While we have watched with admiring sympathy the patient endurance of the people of India in their long and painful affliction, they, too, have learnt something, that they knew not before, of the beauty and sanctity of our faith as inspiring Christian men and women in the love of Christ, to make great sacrifices, and, if need be, to lay down their lives for those who in race and religion and in moral ideas and social custom are widely separated from themselves. When the famine is past, the tie of sympathy will remain. The ministers and recipients of philanthropic aid cannot be strangers, still less can they be enemies any more.”

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For the work, old and new, in Micronesia; that the new missionaries may be aided in commencing their work, and that the islands which have heretofore been visited, as well as the new ones soon to be occupied, may respond to the efforts made in their behalf. (See page 506.)

Continued prayer for China; that in this critical hour the missionaries may be guided in their plans, and that the nations may be wise and firm and Christian in their negotiations.

ARRIVALS ABROAD.

September 11. At Kyoto, Japan, Mr. Frank A. Lombard.

September 17. At Bombay, Rev. J. E. Abbott, D.D.

September 29. At Oorfa, Central Turkey, Miss Corinna Shattuck.

October 7. At Bombay, India, Rev. H. J. Bruce, Rev. William Hazard, Miss Anstice Abbott, and Miss Jean P. Gordon.

October 23. At Smyrna, Turkey, Rev. and Mrs. J. P. McNaughton.

ARRIVALS IN THE UNITED STATES.

October 2. At Toronto, Canada, Miss Margaret Melville, of the West Central African Mission.

November 1. At Boston, Rev. F. R. Bunker and wife, of the Zulu Mission.

November 9. At Boston, Rev. and Mrs. W. E. Fay and Miss Louise B. Fay, of the West Central African Mission.

DEPARTURES.

November 2. From San Francisco, Rev. and Mrs. Francis M. Price, returning to the Micronesian Mission; also Rev. E. E. Hyde, M.D., and wife and Miss Mary S. Channell, to join the mission: Dr. and Mrs. Hyde at Ruk and Miss Channell at Guam. (See page 506.)

November 3. From New York, Mrs. Minnie T. Hastings, returning to the Ceylon Mission; also Miss Eula G. Bates, returning to the Central Turkey Mission.

November 10. From New York, Rev. John S. Porter and wife, to rejoin the Mission in Austria.

November 14. From Boston, Rev. Frank Van Allen, M.D., and wife, returning to the Madura Mission.

MARRIAGE.

November 8. At Brockton, Mass., Rev. Edwin M. Bliss, D.D., to Miss E. Theodora Crosby, formerly of the Micronesian Mission of the American Board.

DEATHS.

September 13. At Kyoto, Japan, Edward, son of Rev. and Mrs. Lyman P. Peet, of Foochow, China.

September 30. At Lindley, Natal, Mrs. Louisa H. Pixley, wife of Rev. Stephen C. Pixley, of the Zulu Mission. Mrs. Pixley had nearly completed forty-five years of missionary service of a most faithful character. Never in vigorous health, she has yet in her home and among the people done a good work, and has entered upon a blessed reward.

October —. At West Brattleboro, Vt., Mrs. Elizabeth H. Herrick, widow of the late Rev. James Herrick, of the Madura Mission of the American Board. Mr. and Mrs. Herrick joined the Madura Mission in 1845 and they continued there until 1883, when failing health compelled them to return to the United States, Mr. Herrick dying in 1891. Mrs. Herrick was a most faithful and devoted missionary, and many in the Madura District will rise up, with her children, and call her blessed. One of her sons, Rev. David S. Herrick, is now connected with the Madura Mission, carrying on the work of his parents.

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Cape Elizabeth, 1st Cong. ch.	15 00
Cumberland Mills, Warren Cong. ch.	100 01
Hampden, 1st Cong. ch.	3 55
Kennebunk, Union Cong. ch.	52 46
Machias, Centre-st. Cong. ch.	16 55
North New Portland, Cong. ch.	1 00
Portland, West Cong. ch.	18 00
South Gardiner, Cong. ch.	6 00
——, Halifax,	1 00—213 57

NEW HAMPSHIRE.

Campton, Friend,	5 00
Candia, Cong. ch.	6 25
Dover, 1st Cong. ch. and Sab. sch.	82 76
East Alstead, Cong. ch.	6 03
East Concord, Cong. ch.	17 00
Franklin, Cong. ch.	15 00
Gilmanston, M. E. H.	10 00
Hancock, Cong. ch.	2 51
Keene, 1st Cong. ch.	10 00
Littleton, Cong. ch.	13 10
Meriden, Anonymous,	10 00
North Hampton, Cong. ch.	13 10
Plymouth, W. C. Landis,	1 00
Troy, Trin. Cong. ch.	5 53
West Rindge, Geo. G. Williams,	10 00—207 28

VERMONT.

Bristolboro, Centre Cong. ch.	80 00
Bristol, Cong. ch.	5 00
Burlington, 1st Cong. ch., toward support Rev. Wm. Hazen,	100 00
Dummerston, Cong. ch.	7 69
East Barnet, Geo. A. Nelson,	10 00
Jamaica, Cong. ch.	5 90
Johnson, Cong. ch.	13 00
Lamoille Co., Union of Y. P. S. C. E., for native helper,	5 00
Manchester, Samuel G. Cone,	40 00
North Craftsbury, Rev. C. H. Morse, for work in China,	5 00
Sherburne, Cong. ch., of which 5.23 for Sholapur,	13 00
South Royalton, Cong. Sab. sch., for catechist, Madura,	23 72—308 31
Legacies.—Essex, Nathan Lathrop, add'l,	3 58

311 89

MASSACHUSETTS.

Abington, 1st Cong. ch.	8 23
Amesbury, Union Cong. ch.	8 30
Andover, Friend, for work in Japan,	25 00
Ashfield, Cong. ch.	26 36
Ashland, Cong. ch.	7 52
Athol, Friend,	1 00
Auburndale, Cong. ch., 735.38;	
Friend, 5.20,	740 58
Berlin, Cong. ch.	8 50
Beverly, Dane-st. ch., toward support Rev. R. Winsor,	5 50
Boston, 1st ch. (Charlestown), 144.49;	
2d ch., Dorchester, 101.18; Y. P. S. C. E. of 2d ch., toward support Dr. Wellman, 100; Pilgrim Y. P. S. C. E. (Dorchester), toward do., 100; Y. P. S. C. E. of Village ch. (Dorchester), toward do., 25; Y. P. S. C. E. of Central ch. (Dorchester), toward do., 20; Y. P. S. C. E. of Trinity ch. (Neponset), toward do., 25; Union of Y. P. S. C. E.'s (Roxbury), toward support of Dr. Lawrence, 325; Cong. ch. (Roslindale), 26.20; H. Fisher, 500; Ludwig Gerhard, 10; H., A thank-offering, 5,	1,381 87
Braintree, 1st Cong. ch.	8 81
Brookline, Harvard Cong. ch.	93 45
Campello, South Cong. ch., toward support Rev. J. C. Perkins,	300 00
Carlisle, Cong. ch.	15 00
Chatham, Cong. ch.	6 75
Chelmsford, Centre Cong. ch., to const., with prev. dona., E. F.	

DUPÉE, H. M.	74 31
Chesterfield, Cong. ch., toward support Rev. Charles T. Riggs,	7 12
Chelsea, 3d Cong. ch.	5 00
Cotuit, Cong. ch.	2 45
Curtisville, Cong. ch.	16 71
Danvers Centre, 1st Cong. ch.	29 00
Dedham, 1st Cong. ch., of which 25.14 from Extra-cent-a-day Band,	227 90
Dunstable, Friend,	50 00
East Rochester, Cong. ch., Two-cent-a-week Band,	7 50
Edgartown, Cong. ch.	10 00
Essex, Cong. ch.	10 00
Everett, Mystic Side Cong. ch.	1 68
Fitchburg, Calvinist Cong. ch., special offering,	10 00
Georgetown, Memorial Cong. ch.	15 60
Globe Village, Evan. Free ch.	15 02
Granville Center, Cong. ch.	6 00
Greenfield, 2d Cong. ch.	30 23
Hanson, 1st Cong. ch.	3 30
Hatfield, Cong. ch. for work in nominally Christian Lands,	49 14
Haverhill, Union Cong. ch.	8 00
Holyoke, 1st Cong. ch.	41 98
Hyde Park, Clarendon Hills Cong. ch.	11 00
Lawrence, Trinity Cong. ch.	54 00
Lee, Friend,	1 00
Leicester, 1st Cong. ch.	38 65
Lincoln, Cong. ch., add'l,	119 30
Lowell, John-st. ch., through the pastor,	30 00
Lynn, Central ch., toward support Mrs. J. K. Browne,	48 00
Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders,	5 38
Merrimac, Cong. ch.	20 00
Monson, Cong. ch.	21 27
Newburyport, North Cong. ch.	19 22
Newton, Eliot Cong. ch.	2,300 00
Newton Centre, 1st Cong. ch., Extra-cent-a-day Band, 10; F. A. Gardiner, 5,	15 00
Newton Highlands, Cong. ch.	287 04
Newton Upper Falls, Mrs. Laura M. Cobb,	1 00
Northboro, Cong. ch.	49 50
North Brookfield, 1st Cong. ch.	71 09
Northampton, W.	300 00
North Middleboro, Cong. ch.	64 55
North Wilbraham, Grace Union Cong. ch.	7 42
Oxford, 1st Cong. ch., to const. CHAS. H. KINGSBURY, H. M.	112 62
Pittsfield, 1st Cong. ch., Mrs. J. W. Hall, toward support Rev. J. H. Pettee,	15 00
Randolph, Cong. ch.	64 18
Scotland, Cong. ch.	1 00
South Braintree, Cong. ch.	8 00
Southfield, Cong. ch.	8 00
South Framingham, Grace Cong. ch.	28 00
South Hadley, 1st Cong. ch., toward support Rev. J. E. Abbott,	153 25
Springfield, Friend,	5 00
Sturbridge, Y. P. S. C. E. of 1st Cong. ch., for China,	5 00
Sunderland, Cong. ch.	77 74
Wakefield, Cong. ch.	35 75
Walpole, John A. Way,	50 00
Waltham, Trin. Cong. ch.	38 65
Westport, Pacific Union Cong. ch.	12 50
Wilbraham, 1st Cong. ch.	22 25
Williamstown, Church of Christ in the White Oaks,	15 00
Winchester, 1st Cong. ch., of which 260 toward support Rev. A. W. Clark,	350 00
Worcester, Union ch., 117.86; Piedmont ch., toward support Dr. and Mrs. J. B. McCord, 165.25; Y. P. S. C. E. of Immanuel ch., toward support Rev. H. N. Barnum, 3,	286 11
——, Annie T. Belcher,	25 00
——, Anonymous,	50 00—8,084 29
Legacies.—Fairhaven, J. F. Damon, add'l,	37 85
Lowell, Lucinda R. Parker, add'l,	11 90—49 75

8,134 04

RHODE ISLAND.

Providence, Beneficent Cong. ch., 187; North Cong. ch., 5, <i>Legacies.</i> —Newport, Rev. Thatcher Thayer, by F. B. Peckham, Ex'r,	192 00 1,912 97 2,104 97
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CONNECTICUT.

Bethel, Friend,	5 00
Bloomfield, Cong. ch.	5 00
Bridgeport, 1st Cong. ch., toward sup- port Rev. Henry D. Porter,	292 60
Bristol, 1st Cong. ch.	55 98
Canton Centre, Cong. ch.	90 00
Collinsville, Cong. ch.	9 04
Cornwall, 2d Cong. ch.	1 00
Derby, 1st Cong. ch.	18 90
East Haddam, 1st Cong. ch.	15 99
East Hampton, Cong. ch.	14 00
East Windsor, 1st Cong. ch.	34 07
East Woodstock, Cong. ch.	19 11
Essex, 1st Cong. ch.	32 14
Fairfield, Cong. ch., 258; In memory of Miss Eleanor B. Lyon, 200, Greenwich, 2d Cong. ch.	458 00 483 63
Hartford, Farmington-av. Cong. ch., to const. LUCIUS BURT and LYMAN B. BRAINERD, H. M.	252 74
Higganum, Cong. ch.	27 00
Middletown, 1st Cong. ch.	47 12
Milford, 1st Cong. ch.	5 00
New Fairfield, Cong. ch.	5 50
New Hartford, Rev. A. S. Chese- brough,	6 00
New Haven, United Cong. ch.	680 00
Newington, Cong. ch., for China,	18 72
New London, 1st ch. of Christ,	129 20
Northfield, Cong. ch.	6 69
Norwich, 1st Cong. ch.	125 00
North Woodstock, Cong. ch.	26 62
Old Saybrook, Cong. ch.	6 70
Orange, Cong. ch.	26 00
Portland, 1st Cong. ch.	40 45
Salisbury, Cong. ch., 61; Geo. B. Bunnell, toward support Rev. C. E. Ewing, 50,	111 00
Simsbury, 1st ch. of Christ,	57 42
South Canaan, Litchfield North West Conference,	9 68
Warren, 1st Cong. ch.	30 00
Whitneyville, Cong. ch., 12; C. W. Brock, 5,	17 00
Winchester, Cong. ch.	38 72—3,111 02
<i>Legacies.</i> —Putnam, Phebe A. Sears, by C. C. Brown, Ex'r,	343 70 3,454 72

NEW YORK.

Camden, 1st Cong. ch., 59; Sab. sch., 5; Y. P. S. C. E., 11.25, all toward support Rev. J. D. Taylor,	75 25
Clifton Springs, Mrs. H. J. Bostwick, for North China,	20 00
East Bloomfield, Mrs. Eliza S. Good- win,	2 15
Elizabethtown, 1st Cong. ch.	25 00
Mannsville, Cong. ch.	5 00
Lisbon Center, W. H. Forsythe,	2 25
Maine, Cong. ch.	13 32
Munnsville, Cong. ch.	6 25
Newark Valley, Cong. ch.	40 00
New York, Puritan Cong. ch., 22.80; Rev. M. F. Luther, for native preachers, Madura, 52.50,	75 30
Phœnix, 1st Cong. ch.	30 00
Roscoe, Cong. ch.	5 00
Sinclairville, Rev. J. A. Kimberly, for native preacher, Madura,	35 00
Troy, Mrs. Margaret J. Marvin, to const. FREDERIC ROWLAND MAR- VIN, PERSIS A. MARVIN, and IDA N. MARVIN, H. M.	250 00—584 52
<i>Legacies.</i> —Himrod, Hester Ayres, by Jacob S. Ayres, Ex'r,	474 50 1,059 02

NEW JERSEY.

Chester, Jacob H. Cramer, Glen Ridge, Cong. ch., toward sup- port Dr. Frank Van Allen,	30 00 600 00—630 00
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PENNSYLVANIA.

Kane, 1st Cong. ch.	15 00
Ridgway, 1st Cong. ch.	76 16—91 16

VIRGINIA.

Hemdon, Y. P. S. C. E., for native preacher, India,	20 00
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ALABAMA.

Heath, Rev. W. S. Jones,	30
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TENNESSEE.

Memphis, 2d Cong. ch.	4 20
Nashville, Union Cong. ch.	3 18—7 38

TEXAS.

Palestine, 1st Cong. ch.	6 93
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MISSOURI.

Cameron, 1st Cong. ch.	9 65
Old Orchard, Cong. ch.	2 81—12 46

OHIO.

Castalia, Cong. ch.	7 60
Chardon, 1st Cong. ch.	11 60
Cincinnati, Welsh Cong. ch., Mrs. Esther Jenkins, 5; and Miss Mary Evans, 5,	10 00
Claridon, Cong. ch., Friend,	10 00
Cleveland, Pilgrim ch., Pitkin Mem- orial Fund, 167.67; Euclid-av. Cong. ch., 105.67; Irving-st. Cong. ch., 13.35,	286 69
Garrettsville, Cong. ch.	18 00
Grafton, Cong. ch.	6 30
Greenwich, 1st Cong. ch.	8 26
Litchfield, Cong. ch.	5 75
Norwalk, Y. P. S. C. E., toward sup- port Rev. J. H. Dickson,	5 00
Oberlin, 1st Cong. ch., 57.63; do. by Mrs. L. G. B. Hills, 10; Friend to Missions, 50,	117 63
Staubenville, 1st Cong. ch.	24 12
Strongsville, 1st Cong. ch.	10 00
Wakeman, 2d Cong. ch.	7 06
Wauseon, Cong. ch.	11 00
Wellington, 1st Cong. ch.	21 22
Youngstown, John J. Thomas, for China,	10 00—570 23

ILLINOIS.

Albion, 1st Cong. ch.	10 00
Avon, Cong. ch.	2 50
Batavia, 1st Cong. ch.	34 00
Bloomington, Cong. ch.	20 00
Chandlerville, Cong. ch.	46 22
Chicago, Leavitt-st. Cong. ch., toward support Mrs. F. W. Davis, 125; 1st Cong. ch., toward support Rev. D. Z. Sheffield, 67.92; Chicago Theol. Sem., toward support Rev. C. N. Ransom, 50; Warren-av. Cong. ch., 11.50; Union Park Cong. ch., 3; Peoples' Cong. ch., 2.50; 1st Evan. Luth. Cong. ch., Mrs. J. Brunk, 2; Annie M. Wells, 10,	271 92

Delavan, R. Hoghtin, toward support Rev. W. P. Sprague,	25 00
Dundee, Cong. ch.	6 00
Fall Creek, Cong. ch.	15 00
Hennepin, Cong. ch., toward support Rev. J. C. Dorward,	10 00
Marseilles, Dr. R. S. Baughman,	51 00
Onarga, Unity Cong. ch.	6 92
Payson, J. K. Scarborough,	200 00
Peoria, Rev. A. A. Stevens,	2 00
Plainfield, Cong. ch.	16 00
Quincy, 1st Union Cong. ch.	111 67
Ravenswood, Cong. ch., toward support Rev. C. S. Sanders,	23 32
Roseville, Mr. and Mrs. L. C. Axtell,	100 00
South Chicago, 1st Cong. ch.	10 00
Toulon, Jun. C. E. S. of Cong. ch., for work in Hadjin,	10 00
Victoria, Cong. ch.	6 15
Wayne, Hattie Glos,	10 00
Winnetka, Cong. ch.	3 00—990 70
<i>Legacies.</i> —Chicago, Martha P. Fletcher,	2,119 37
	<hr/> 3,110 07

MICHIGAN.

Detroit, 1st Cong. ch., 155; do., Mrs. Nancy C. Avery, 50,	205 00
Fremont, 1st Cong. ch.	10 00
Grand Rapids, Plymouth Cong. ch., 3.15; do., Mis. Soc., for catechist, Madura, 10,	13 15
Lansing, Pilgrim Cong. ch.	6 93
Michigan Center, Cong. ch.	6 50
Morenci, Cong. ch., 6; Y. P. S. C. E., toward support Rev. J. H. Dickson, 5,	11 00
Olivet, 1st Cong. ch.	28 40
Traverse City, 1st Cong. ch.	18 00
Vanderbilt, 1st Cong. ch., for China,	2 00
West Adrian, Cong. ch.	12 00—312 98

WISCONSIN.

Beloit, Rev. H. W. Carter,	5 00
Birmamwood, Rev. J. Lloyd Smith,	10 00
Bristol and Paris, Cong. ch.	22 65
Dartford, Central Cong. ch.	15 00
Delavan, Cong. ch.	15 14
Ft. Atkinson, Cong. ch.	13 35
Palmyra, Cong. ch.	2 00
Pine River, Cong. ch.	4 50
Racine, 1st Cong. ch.	35 22
Union Grove, Cong. ch.	25 00
West Rosendale, Cong. ch.	9 62
Whitewater, Cong. ch.	16 00—173 48
<i>Legacies.</i> —Beloit, Ellen B. French, add'l,	866 66
	<hr/> 1,040 14

IOWA.

Anita, Cong. ch.	7 50
Belmond, Cong. ch.	7 00
Blairstown, Mrs. Jane H. French,	10 00
Cedar Falls, Cong. ch.	99 35
Central City, 1st Cong. ch.	12 05
Clarion, Cong. ch.	1 50
Clay, Cong. ch.	7 68
Danville, Cong. ch.	21 87
Des Moines, Pilgrim Cong. ch.	8 97
Dubuque, Summit Cong. ch.	29 00
Farragut, Cong. ch.	22 10
Genoa Bluffs, Cong. ch.	6 02
Harvey, Cong. ch.	1 00
Otho, Cong. ch.	17 00
Runnells, Cong. ch., Ladies' Aid Soc.	3 00
Wales, Cong. ch.	5 00
Waverly, Cong. ch.	4 50
Webster City, Cong. ch.	12 27—275 81

MINNESOTA.

Byron, Cong. ch.	1 57
Detroit, 1st Cong. ch.	1 90
Excelsior, Cong. ch.,	20 00
Glyndon, Cong. ch. and Sab. sch.	9 47

Minneapolis, Plymouth ch., 168.75;	
F. W. Lyman, 100,	268 75
Plainview, Cong. ch.	25 00
Silver Lake, Boh. Free Ref. ch., Mrs. Moravec,	2 50
Sleepy Eye, Cong. ch.	7 40
Wayzata, Cong. ch.	3 00—339 59

KANSAS.

Burlington, 1st Cong. ch.	10 00
Fredonia, Cong. ch.	7 82
Twelve Mile, Cong. ch.	2 00
Wabaussee, 1st Cong. ch.	26 25—46 07

NEBRASKA.

Albion, Cong. ch.	24 90
Crete, Ger. Cong. ch.	5 00
Fairfield, Cong. ch.	7 80
Holdrege, Cong. ch.	7 46
Lincoln, Rev. G. Henkelman,	4 00
Pierce, Cong. ch.	5 00
Princeton, Ger. Cong. ch.	5 00
Stockham, Ger. Cong. ch.	2 00
Sutton, Ger. Cong. ch.	3 20—64 36

CALIFORNIA.

Alpine, Cong. ch.	8 35
Auburn, Cong. ch.	7 00
Benecia, Cong. ch., add'l,	50
Buenapark, Cong. ch.	7 55
Cloverdale, Cong. ch.	10 00
Dehera, Cong. ch.	8 95
Fruitvale, Placer Co., Cong. ch.	3 00
Fruitvale, Alameda Co., Cong. ch. King's Daughters,	1 50
Niles, Cong. ch.	30 55
Oakland, 4th Cong. ch.	4 00
Riverside, 1st Cong. ch.	63 31
Rocklin, Cong. ch.	5 00
San Francisco, 1st Cong. ch.	267 50
Santa Ana, 1st Cong. ch.	16 55
San Louis Obispo, Cong. ch.	10 20—443 96
<i>Legacies.</i> —Los Angeles, Sophia A. Keyes, by Mrs. J. Irene McFadden, Adm'r,	699 00
	<hr/> 1,142 96

OREGON.

Forest Grove, Cong. ch.	18 05
Portland, Hassalo Cong. ch.	25 60
Shubal, St. Peter's Ger. Cong. ch.	10 00
Willsburg, Cong. ch.	11 00—64 65

COLORADO.

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Elyria, Pilgrim Cong. ch., for work in Turkey,	5 75
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WASHINGTON.

Dayton, Cong. ch.	8 00
Ritzville, Ger. Zion Cong. ch.	25 00
Seattle, Mrs. Lydia T. Bailey,	5 00—38 00

SOUTH DAKOTA.

Bryant, Cong. ch.	8 75
Desmet, Rev. Pliny B. Fisk,	25 00
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Fairfax, Beth. Ger. Cong. ch.	2 50
Hosmer, St. Paul's Ger. Cong. ch.	9 00
Hot Springs, Cong. ch., 6; Miss E. A. Black, 2,	8 00
Vermillion, Cong. ch.	26 00—80 26

MONTANA.

Helena, 1st Cong. ch.	28 40
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IDAHO.

Boise, Cong. Sab. sch., for native preacher in India,	7 50	
Pocatello, Aux. Woman's Mis. Union, 11 00		18 50

WYOMING.

Douglas, Cong. ch.	8 00	
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MISSION WORK FOR WOMEN.

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24,230 27

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Central Cong. Sab. sch., 5.40; Jackman, Cong. Sab. sch., for China, 1,	6 40	
NEW HAMPSHIRE.—New Ipswich, Children's 39th Annual Fair,	1 00	
VERMONT.—Waterford, Union Cong. Sab. sch.	3 37	

MASSACHUSETTS.—Campello, South Cong. Sab. sch., 12.04; Charlton, Jun. C. E. Soc., for work in India, 2; Fitchburg, Rollstone, Y. P. S. C. E., 5.50; Ipswich, 1st Parish Sab. sch., 10; Montvale, Y. P. S. C. E., 3; Newburyport, North Cong. Sab. sch., 1.53; North Carver, Cong. Sab. sch., 13; Williamstown, Y. P. S. C. E. of Ch. of Christ, in the White Oaks, 2.50,	49 57	
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CONNECTICUT.—Bloomfield, Y. P. S. C. E., for China, 3.50; Bridgeport, South Y. P. S. C. E., 17; Hartford, Warburton chapel, Cong. Sab. sch., 5.28; Middletown, 1st Cong. Sab. sch., for pupils, Erzroom, 53.43; New London, Sab. sch. of 1st ch. of Christ, for school in India, 8.72; Old Lyme, Y. P. S. C. E., for China, 10; Winsted, 2d Cong. Sab. sch., 29.72,	127 65	
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NEW YORK.—New York, Rev. M. F. Luther, for Madura, 15; Warsaw, Cong. Sab. sch., 16.32,	31 32	
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PENNSYLVANIA.—McKeesport, 1st Cong. Sab. sch.	6 46	
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MISSOURI.—Cameron, 1st Cong. Y. P. S. C. E.	2 11	
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OHIO.—Wakeman, Cong. Sab. sch.	1 72	
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ILLINOIS.—Chicago, Porter Mem. Cong. Sab. sch., 5.10; do., Union Ger. Y. P. S. C. E.'s, 2.88; do., Central Park Y. P. S. C. E., 3; Dundee, Y. P. S. C. E., 10,	20 98	
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MICHIGAN.—Eaton Rapids, Cong. Sab. sch.	5 72	
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MINNESOTA.—Silver Lake, Boh. Free Ref. Sab. sch., 20; Wayzata, Y. P. S. C. E., 2,	22 00	
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IOWA.—Des Moines, Pilgrim Cong. Sab. sch., 2; Muscatine, 1st Cong. Sab. sch., 4.34; Runnells, Cong. Sab. sch., 2,	8 34	
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NEBRASKA.—Thedford, Jun. C. E. S.	6 00	
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CALIFORNIA.—Fruitvale, Jun. C. E. S., 5;	6 59	
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Niles, Cong. Sab. sch., 1.50,		
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NORTH DAKOTA.—Falconer, Brown District Sab. sch.	1 50	
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300 73

MICRONESIAN NAVY.

CONNECTICUT.—Middletown, 1st Cong. Sab. sch., 15; Southport, Cong. Sab. sch., 5,	20 00	
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PENNSYLVANIA.—East Smithfield, Cong. Sab. sch.	10 00	
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ILLINOIS.—Chicago, 1st Cong. Sab. sch., 12.50; do., Plymouth Sab. sch., 2.30,	14 89	
*BULGARIA.—Philippopolis, Pri. class Sab. sch.	2 20	
	47 09	

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SOUTH DAKOTA.—Canova, Y. P. S. C. E., for Holton Fund,	5 00	
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191 48

CONTRIBUTIONS FOR THE DEBT.

MASSACHUSETTS.—Whitinsville, add'l,	50 00	
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EAST AFRICA.—Mt. Silinda, Cong. ch.	9 82	
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59 82

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CONNECTICUT.—Ansonia, Mrs. L. Graf, for pupil, care Miss J. L. Graf, 2; Glen Brook, Union Memorial ch., for pupil, Marathi, 10; Higganum, Cong. Sab. sch., 7,	19 00	
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OHIO. — Cleveland, Social Bible class, Adelbert College, for Lend-a-Hand Fund, Ceylon, 12.50; Mallet Creek, York Cong. ch., for native worker, care Rev. G. H. Hubbard, 13.25; Oberlin, 1st Cong. ch., for work, care Mrs. J. L. Coffing, 100; do., 1st Cong. ch. for Anatolia College, 4.29; do., L. V. Denis, for work, care Dr. W. L. Thompson, 25; do., Miss L. M. Parsons, for work, care Dr. W. L. Thompson, .50,

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3,123 90
Donations received in October, 46,065 06
Legacies received in October, 6,469 53
52,534 59

Total from September 1, 1900, to October 31, 1900: Donations, \$55,770.93; Legacies, \$12,494.83 = \$68,265.76.

TWENTIETH CENTURY FUND.

VERMONT. — Pittsford, Rev. Geo. N. Boardman, 25 00
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9,556 67

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CONNECTICUT. — Naugatuck, Mrs. F. A. Smith, 10; Shelton, Fay Williams, Herbert Packard, Chas. T. Morse, Nat. Hathaway and F. W. Simmons, 50, 10 50
NEW YORK. — Brooklyn, Central Cong. Sab. sch., 83.10; Sayville, John S. Homan, 5, 88 10
NEW JERSEY. — Bound Brook, Cong. ch., 50; do., do., H. H. Murphy, 40, 90 00
ILLINOIS. — Chicago, Annie M. Wells, 5 00

1,164 19

For Young People.

SOME NOBLE CHINESE.

BY REV. CHARLES E. EWING, OF PEKING.

THE events of the present year in China have brought that country and its people into disrepute. The anti-foreign uprising, with its accompaniment of massacre, torture, and siege, has filled Christendom with a feeling of horror. It may not be easy at this time to think of the Chinese with sympathy, nor to realize the immense capabilities of that misunderstood race, nor to believe that, even under the power of Christianity, there can be developed in those people the noble and tender virtues that we so much admire.

Nevertheless, one who lives among the Chinese, and cares to love them, learns to know that there is a brighter side to their character than appears in the stories of murder, rapine and plunder. Instances of heroism and devotion, of light-heartedness and humble faith, might be adduced in illustration of this brighter side of the Chinese, both heathen and Christian.

The "heathen Chinese," that stolid being with impassive countenance, is not without some appreciation of humor. Practical jokes are much enjoyed in China; and it must be admitted that the victim takes his discomfiture very gracefully. Educated Chinese also indulge frequently in linguistic quips and turns, to which their language readily lends itself.

The Chinese are a peaceable and peace-loving people. They fight only when driven to do so, and would often run away if that could be done with good grace. Wrangling and reviling are very common, and epithets are frequently heard which would not be endured by an American; but blows are seldom struck, and bystanders are ready to interfere at once in case of need.

And they are patriotic. Being peaceful, they do not love to fight for their country, but will go into a frenzy of anti-foreign rage when they feel that the welfare of China is seriously threatened. It has been thought that these people, not showing their love of country with the Occidental enthusiasm, and having no Fourth of July to celebrate with fire-crackers and rockets, were devoid of patriotism, except where it had been inculcated by Christianity. But this year's doings, fearful though they are, have dispelled that illusion. Christianity can develop and ennoble Chinese patriotism; but the germs are there.

The real center of Chinese life, however, is the family, and the Chinese have a love for it beyond what we know. The family in all of its branches is held together by this feeling, so that even distant cousins are addressed as brothers. Each family has its head man, not always the oldest man, but the oldest member of the oldest generation; and family disputes, as well as troubles with outsiders, are brought to him for advice and settlement. Closely allied with this love of family is filial piety, the cardinal virtue of the Chinese.

This often runs to a pernicious extreme. The people commended the emperor for submitting to the supremacy of his aunt, the dowager empress, two years ago, because she was of an older generation. Filial piety, carried to excess, also leads to the worship of ancestors, which doubtless has been a



PROMINENT MEMBERS OF THE CHURCH AT PEKING.

conserving force of great power. These undeveloped or distorted virtues of the heathen Chinese, when subjected to the influence of Christianity, come out with bright distinctness and are luminous.

I have said that in China there is a marked love of family; but this is

rather veneration for the institution than affection for its members. The Christian learns, though slowly, to love his wife and children, and the wife to love as well as obey her husband. One of the theological students made his wife apologize to a neighbor for some rudeness; and she confided to one of the missionary ladies that his real reason for doing so was because he feared people would say he loved his wife. And he does love her. When the Boxers were rampant in Peking, so that the lives of all Christians were in danger, a Bible colporter, who is shown in the preceding picture standing in the center of the rear row, came with his little girl to the Methodist Mission, where the missionaries and native converts were gathered. He inquired whether his wife, from whom he had become separated during their flight, had arrived with the other two children. When he learned that they were not there, as well as during the two days that passed before they came, he was in abject misery—because he loved his wife. If he had not been a Christian, he probably would not have loved her, and if he had, would almost certainly not have ventured to give such unmistakable evidence of his love.

The Chinese Christians can endure persecution with great fortitude and patience. This long-suffering has been a marked virtue among them during the present troublous times. It had also been noticeable before in individual cases. Chang T'ing K'uei, a Manchu, and a gate-keeper in the imperial palace, became a Christian and joined the church. This stirred up the antagonism of his family; he was dragged around the yard by his queue; he had to endure petty persecution of various kinds; his relatives even tried to prevent him from going to church on the Sunday when he was to be baptized. But through it all he was steadfast, and seemed glad to suffer for Jesus' sake. This was seven or eight years ago, and for some years he still retained his position as gate-keeper in the palace. But in 1896 he resigned his office, in order to fit himself for special Christian work. He took a two-years' course at the Theological Seminary, and was then assigned to the outstation at Liang Hsiang hsien, twenty-five miles southwest from Peking. In May of this year, when the country districts were being agitated by the Boxer movement, helper Chang remained at his post; he sent his wife and three children to Peking for safety, but himself continued to live in the chapel where his work had been. One day, however, a crowd of ruffians came up the street, and seeing him at the chapel door, seized some loose bricks lying near by, threw them at him, and pounded him with them until his back and limbs were sorely bruised. And still he would not leave his post of duty until the missionaries at Peking sent a cart to bring him into a safer place. This time, as before, he was glad to suffer for the Master. During the siege in Peking he was on sentry duty, shouldering a rifle and standing guard under command of the Japanese officers.

Faithfulness, such as he exhibited, is another marked trait of many of the Christian Chinese. The native helpers have come more and more to feel their own responsibility in the work of the Lord; and when they once feel this, they are faithful in service. Pastor Jên, at the North church in Peking, and others also, have thrown themselves into the work with genuine enthu-

siasm. Not a few have been "faithful unto death;" and these shall receive "a crown of life." Hung T'ung Shou, who sits the second on the left of the front row in the picture of the church members, one of the Peking helpers, is father of Pastor Hung. These two, instead of going early to a place of safety, remained at the chapel where their duties had been until the fateful evening (June 13) when our mission premises were looted and the buildings burned. The last I heard of the old gentleman he was reported to have been seen standing with his back to a wall, while a group of Boxers stood about him giving stabs with their lances, and he was crying out, "Kill, kill, but don't do that." Suffering thus he doubtless died, faithful to the end. In some such way death may have come to many of the missing martyrs of the



MISSION HOUSE AT PEKING.

Chinese church. Good old Deacon Chang (sitting first on the left in the picture of the church members at Peking) and his wife, the Bible-woman, having been faithful in life, fell in death faithful still. Not only in death, but in special religious work during life is there manifestation of faithfulness.

As servants the Chinese are superior to other Orientals, being intelligent and faithful even when unprincipled. When Christian principle comes in to control the life, faithful service can be definitely expected. The workmen in the printing-press at Peking, under the direction of the late Mr. Mateer, were such men. Lin Tê Lu, one of the church members, exhibited such faithfulness as a servant that, in spite of lack of education or of a high degree of intelligence, he was appointed as a colporter; and he sold more books for the Bible Society than many a better equipped man, because he was earnest and

faithful. During the siege at Peking his faithfulness was still noticed, and he was sometimes put in charge of a gang of workmen or assigned to special duty. The faithful service of the native Christians during the siege has been deservedly commended by United States Minister Conger.

With the faithfulness there is often courage, too. This was evident time and again at Peking. The work of barricading was done by the Chinese Christians, often amid flying bullets. There was doubtless some rashness

and some carelessness; but there was also much genuine courage. Men were always ready to do important work in dangerous places. The messengers sent from Peking to Tientsin with cipher messages were all Chinese church members. For this perilous duty large rewards were offered. One of these messengers was a boy of about fourteen years, who seemed to care nothing whatever for any pay that he might receive. When asked if he would go, he replied: "I'll go: not afraid; have cour-



FIRST GRADUATES OF BRIDGMAN SCHOOL, PEKING.

age." He went; and he was the first messenger to return, bringing a reply from Tientsin.

In the midst of the tumult of the past few months, there has been a wonderful amount of cheerfulness, and not much despondency. The Chinese are cheerful in poverty; though very poor, they live their lives hopefully. They are cheerful at their work, seeming sometimes to make play of it, like the children that they are.

Other virtues noticed in Chinese Christians might be mentioned; but let these suffice. It is not claimed that they excel other Christians in these particulars. The first generation out of heathenism is seriously affected by the traditions, customs and superstitions amid which it has been reared. The second generation, learning Christian truth from its earliest days, is a credit to the church. The third generation compares favorably with the professing Christians of our own country.

The Chinese are not a hopeless people. China is not a hopeless land. Incipient virtues are in the unconverted; growing virtues, in the disciples of Jesus Christ.

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